

# GOSPEL OF GURU NANAK

IN HIS OWN WORDS

Compiled by

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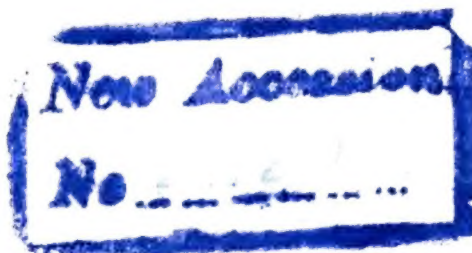


ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਵਿਭਾਗ  
ਸਰਕਾਰ ਪੰਜਾਬ  
ਲਾਹੌਰ

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## FOREWORD

In this vast and limitless universe, barring any sudden and unexpected discovery of some higher form of life on any other planet which is a remote possibility in the present context, man is still the crown of God's creation. This is perhaps, a universal truth, since man is endowed with the Divine spark which has given rise to the belief that God has created man in His Own image. This belief in Godliness or Supremeness of man is the basis of all the humanist philosophers of the East and the west.

Such was the faith of Guru Nanak. He proclaimed the overlordship of man over all the creatures of the world and exhorted him to realise the 'innermost self' which is nothing but the Supreme Light:-

Light fills all souls and that light is He.

Unflinching faith in the divineness of man was the basis of Guru Nanak's humanism. While briefly enunciating his concept of the Ultimate Reality Guru Nanak said that He is One with no fear and malice for any one. Thus courage and generosity, which include love for all and ill-will to none, the essential human qualities, have been raised to the level of Divine Virtues and Guru Nanak has performed the miracle of transforming man into God, which is the true path led and shown by the true teacher. Guru Nanak himself would praise such a preceptor as would transform a man into Divine Being instantaneously.

Guru Nanak's mission and message embraced the entire mankind, for whose elevation he undertook such hazardous



and difficult Journeys from place to place and country to country. His aim was to rekindle the dormant divine potentialities in the man all over the Universe. The number of places and countries he visited and the enormous diversity of religions and faiths, sects and creeds and cross-sections of people belonging to different races and nationalities, he came in contact with during his long sojourns, confirm the universality of his message. To-day His followers and admirers keenly await the month of November, 1969 when the 500th Birth-anniversary of the Great Humanist will be celebrated by by all the men in the world.

We are really privileged and honoured to have been provided with an opportunity of paying our humble homage to this Great Spiritual light of the Orient. Let us do our mite towards its dissemination. We are indebted to Padam Bhushan Dr. Bhai Jodh singh, whose erudition and lifelong devotion to Sikhism has enabled the production of the present volume, which is a very clear and lucid exposition of Guru Nanak's philosophy in his own words.

We hope the philosophy of love and truth preached and actually lived by Guru Nanak will attract due attention of the scholars of the world and his message would bring peace and happiness to mankind the ideal which is most cherished by the Guru and his followers who daily invoke the blessings of Almighty for emancipation and welfare of the entire mankind.

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September 20, 1969. .



## References

To trace the original hymns in 'Guru Granth, references have been given at the bottom of every page. The notation used is the same as used by the Fifth Guru himself. Hymns in every Rāg are divided into padas, aṣṭpadis, chhants, solhes etc. The vārs are divided into Ślokas and Pauries. I have given the name of the Rāg from which a quotation is taken in full. I have not given the Mahla because all the extracts are from Guru Nanak's Bāṇi i.e. Mahla I. The no. of Pada etc. is given at the end and it is preceded in most cases by the number of the verse quoted. The following abbreviations have been used.

Aṣṭ=Aṣṭpadi

P=Pauri

S=Śloka

For Padas no abbreviation has been used. The numerals given will identify them.

Jodh Singh



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# PART I METAPHYSICAL

## THE GODHEAD

THERE is but one God; **Satya**\* by name; the Creator  
All-pervading; without fear; without enmity; Timeless Being;  
Birthless; Self-existent; (to be realised) through the grace of  
the Guru.‡

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\***Satya** means the Being who, is and shall ever be.

‡Mul Mantra Japu





## UNITY OF GOD

Ever and ever you are one; duality is a play of Thine.<sup>1</sup> whom should I describe as separate from Thee, there is none. One, Impurity-free, pervades all beings. Duality in the minds of creatures is an illusion, by which they are led to destruction through lust, anger and pride. It is perverse understanding that creates duality. And the soul (under its influence) is involved in transmigration. On earth and in heaven and in men and women of all the worlds I see none other (than God). In the shining lamps of the Sun and the Moon, I see, uninterrupted, my Beloved ever-young. By his grace He has attuned my mind to Him. The True Guru has made me realise the unity through the Guru I have realised the One impurity-free. Through the Word duality is destroyed. His decreë rules all the worlds. Through One has sprung the whole creation. Men walk in two paths.<sup>2</sup> But know that the Lord is one. Know His will through the Guru's word. All forms and colours are in His Mind. Say Nanak, He alone is worthy to be praised.<sup>3</sup>

The Guru says there is none separate from Him. Looking to whom should I worship another<sup>4</sup>.

The whole visible creation is Thy body, whatever we hear is Thy voice. Thou Thyself Pervadest all and art the Enjoyer. O mother, how can I talk of another. My Lord is

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1. Var Majh, P. 3

2. of evil and good

3. Gauri Aṣṭ. 9. 5

4. Gauri Aṣṭ. 7. 8

one. One, O brother He is one. He himself destroys and preserves. He Himself gives (life) and takes it. He Himself looks after us and blooms. He himself showers His grace. Whatever He wills He does, Nothing can be done against His will. We describe Thee as Thou revealest to us. It is all Thy glory.<sup>5</sup>

Innumerable writings describe Him and the writers are proud of them. But Truth is revealed to those whose minds are attuned to Him. Reading and reading again mere wordy descriptions increases our mental load. Writings are countless but cannot contain the Infinite. Know that the True one is only one. Births and deaths are willed by Him<sup>6</sup>. Those who serve the One, get perfect wisdom. His servants take shelter with the pure one, who is from the beginning, before the eons started. My Lord is One, O brother, there is none else. Reliance on the True one has brought joy to me through His grace.<sup>7</sup>

### **God is Unique**

He is deathless, unborn, casteless and without entanglements, unfathomable, beyond the reach of senses, without form or lines. Searching and searching I found Him inside every soul.<sup>8</sup> All say He is one, but are filled with the pride of I-am-ness. They alone will find His mansion, the eternal abode, who see Him inside (their souls) as well as outside. The Lord is near, do not think He is distant. The One pervades the whole creation. Nanak, who know one God and shun duality are merged in Him.<sup>9</sup>

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5. Asa 3. 5

6. Asa Ašt. 1. 3

7. Asa Ašt. 3. 18

8. Bilawal Thitti. 8

9. Oamkar, Ramkali Dakhni-5

There is one way; one love, one beauty shines through air, water and fire. One bumble-bee roams the whole universe. He who understands and feels this unity will be honoured. But few God-oriented realise it. They use their knowledge and meditation for such equipoise. He who gets it through His grace is happy. The way is shown to him through the Guru.<sup>10</sup>

Controlling the mind, I became aware of the Impurity-free State and got absorbed in the love of God more and more. Outside the One I do not recognise any other. The True Guru has made it clear to me. Through the Guru's teachings I have come to know the One. Unfathomable, Unknowable by senses, Masterless and Birthless. Filled to brim by His love, my mind does not wander, through itself it has found its stay.<sup>11</sup> Through the Guru we know that one God is the Lord of all. Without a pen and an inkpot He orders our destiny to be inscribed on our foreheads.<sup>12</sup> Thou Thyself are the tablet, the pen and the writing on it. Talk of one alone, Nanak, why mention a second<sup>13</sup> ?

### **He is the Ever-Lasting Truth**

He is from the beginning, before the eons began. He is even now and He shall ever be,<sup>14</sup> Thou endurest for ever, O Formless one.<sup>15</sup> He is from the beginning but without a beginning, beyond reckoning, deathless and changeless from age to age.<sup>16</sup> The Creator alone is constant. The rest of the

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10. Ramkali Dakhni, Oamkar .7

11. Sarang Aṣṭ 7. 2

12. Var Malar p.4

13. Var Malar S.2 P.28

14. Japu 1

15. Japu 19

16. Japu 21



world comes and goes.<sup>17</sup> God is unknowable, Unfathomable, All-powerful creator and compassionate. The whole world comes and goes but the Merciful stays for ever. Permanence belongs to Him whom no destiny controls. The heavens and earth will pass but One God will remain unchanged. The Sun moves during the day, the Moon during the night, and millions of stars run in their course. Nanak proclaims the truth, the one God alone remains unmoveable.<sup>18</sup> Neither the solar system nor the moon, neither the seven continents nor waters and air will last. Thou alone, Thou alone, (art ever-lasting).<sup>19</sup>

You will know Truth only when the True one abides in your heart. The dirt of falsehood will be removed and the body washed clean. You will know Truth only when you cherish the love of the True one. Salvation will be achieved when the mind rejoices on hearing the Name. Truth will be known only when the soul learns the way how to prepare the soil of the body for sowing the seed of Name in it. Truth will be known only when one is instructed in the true path of being compassionate to all living beings and giving a portion (of his earning) in gifts and charity. Truth will be known only when one abides in the holy **tirath** of his own soul, and inquiring the path from the Guru makes his permanent abode there. Truth is the cure-all, it washes out all sins. Nanak so prays to those who have Truth in their possession.<sup>20</sup>

Truth never grows old, once sewn it never tears apart. Nanak, God is the Truth of all Truths. Repeat it till you feel it.<sup>21</sup> Blessed is the paper, blessed the pen, blessed the pot

17. Gauri Ast. 4.3

18. Gauri Ast 8 17

19. Var Majh S.4 P.13

20. Var Asa S.2 P. 10

21. Var Ramkali S.1. P. 9

and blessed the ink, blessed is the writer, O Nanak who writes the True Name.<sup>22</sup>

### **He is the Creator**

Hail to Thee from whom sprang Maya, the World and Brahma, and all those eternal beings, fit to be praised and whose hearts are ever full of joy;<sup>23</sup> He who has created this world in the form of three regions, is known through the light of the Word of the Guru. The fools, who follow their own ego, live in darkness. The Reality, whose light fills every vessel without break is known through Guru's teaching.<sup>24</sup> Thou art the Creator Puruṣa, unfathomable. Thou hast created the whole universe of many colours in many ways. Thou knowest how Thou didst originate it. It is all Thy play.<sup>25</sup>

The Master created the five elements Himself, the Master who has beautified the body of Truth.<sup>26</sup> Thou has created the world and put it to various tasks. Thou lookest after Thy works, throwing the dice by Thy power.<sup>27</sup> You created Brahma, Viṣṇu and Śiva and gods and goddesses of various forms. What the spirit created cannot be measured. He alone who has created it can evaluate it. The All pervading knows its extent. Near to all yet distant from all.<sup>28</sup>

Brahma, Viṣṇu and Maheṣ are contained in Him, He himself does every thing.<sup>29</sup> Brahma issued from God and he attuned his mind to Him. The stone age came from God. All books

22. Var Malar S.1 P.28

23. Japu P.21

24. Siri Rag 4.16

25. Var Majh P.1

26. Suhi Chhant 3.2. 5.

27. Siri Rag Ghar 3. 2

28. Bilawal Thitti 4.

29. Ramkali Aṣṭ 12.9

of knowledge came from Him. The Word of God saves. Through that Word the God-oriented swim (the ocean of samsara).<sup>30</sup> God created, Brahma, Visnu and Siva. Brahma was given the Vedas to engage in His worship. Visnu incarnated in ten bodies such as Raja Ram chandra. He attacked demons. It was all under His decree. Siva served God but could not find His measure<sup>31</sup> Nanak ! proclaim this doctrine that God is able to cause all things. Cause is under the Jurisdiction of the Creator, who upholds the creation through his power.<sup>32</sup>

### **God is Fearless and without Enmity**

In His fear rustles the air and blow the winds. In his fear flow a hundred thousands rivers. In His fear fire serves men without a wage. In His fear the earth carries its load. In His fear roam the clouds with their heads burdned. In His fear the sun and the moon run in their unending path of millions of miles. The Siddhas, the Buddhas and the King of gods all live in fear of Him. The heavens unsupported stay in His fear. The brave mighty warriros fear Him. In fear come and go ship-loads of men. All have His fear written on their foreheads. But one true God alone is fearless. Nanak. the Formless one alone is fearless. Ramas innumerable are as dust to Him. Numberless are the stories of Krsnas and countless the speculation of the Vedas.<sup>33</sup> He has been creating through number-less Yugas but bears malice to none. He is subject neither to birth nor death, nor is he yoked to any entanglement.<sup>34</sup>

30. Oamkar, Ramkali Dakḥni. 1

31. Var Malar P.3

32. Sahaskriti slok 2.

33. Var Asa S. 1 and 2 P. 4

34. Ram Kali Dakḥni. Oamkar 15.



### **His Existence is unaffected by time**

○ Formless one ! Thou endurest for ever.<sup>35</sup> Neither He dies nor is He subject to sorrow.<sup>36</sup> Unknowable, Limitless, Unfathomable, Unascertainable by senses. He knows neither death nor is subject to the Law of Karma. Not subject to birth, belonging to no caste, Self-created, He has neither attachment nor superstition. I am a sacrifice to the everlasting Truth, who has no form, no lines, and can be traced through the Word. He has no mother, no father, no son or relative. He is devoid of lust and has no wife. But O pure one without a lineage ! O who are beyond the greatest of the great, Thy light shines in all.<sup>37</sup> The world is a shadow of Him. No father or mother has He. He has no sister or brother. He is subject neither to birth nor death, and He has no family or race, To Him, the holiest of gods, my mind is attached. Thou art the Timeless Puruṣa, not subject to death. Thou art the Puruṣa indescribable, Unfathomable and Unattached. With truth and contentment I have fixed my attention on Thee, effortlessly through the peace-giving Word.<sup>38</sup>

### **(God is a peerless and a Conscious Entity)**

Thou hast the distinction of being peerless. There has been and will be no equal to Thee.<sup>39</sup> Wherever I cast my eyes I see none else. The one pervades all places and all souls.<sup>40</sup> The supreme Lord is the King who has created the

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35. Japu P. 16.

36. Asa 3. 2.

37. Sorathi 2. 6

38. Maru Solhe 3. 1. 18

39. Asa 3. 2.

40. Asa Patti 13.

visible world. He Perceives, understands and knows everything. He permeates inside and outside.<sup>41</sup> God is the supreme Lord who has assumed this visible form. He sees, understands and knows everything and pervades our inner being and outside.<sup>42</sup>

### **Cod does not take Birth**

He has no father or mother. He is born of none. He has no form or features, nor does he belong to any of the **Varnas**. He feels no hunger or thirst. He is ever satisfied.<sup>43</sup> He<sup>44</sup> created air and brought together fire and water and placed the earth in their midst. The fool-hardy demon brought about his own destruction. To call Him a slayer of Ravana does not add to His greatness. How can I praise Thee. Thy devotees see Thee all-pervading. He creates all living-beings and keeps them under His own control. To Say that He strung the nostrils of a serpent does not add to His greatness. Thou art the husband of none, whom can we call Thy wife ? Thou pervadest all beings without a break. Slaying of Kansa cannot add to the greatness of God, the limits of whose creation even Brahma could not explore. Brahma, who sprang out of the lotus (come out of the navel of Visnu) and was thus blessed.<sup>45</sup> Nanak ! who meditate

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41. Asa Patti 24.

42. Asa Patti 32.

43. Var Malar. P. 2.

44. Guru Nanak in this sabd refutes the doctrine of incarnation, he says God is the Creator and destroyer of all substances and living beings in this universe. Sri Ram chandra and sri Kṛṣṇa slayed a few demons and are worshipped as incarnations of the Deity. How can you equate the destroyer of a limited number of demons to the destroyer of all. Such assumptions detract from His glory.

45. Asa 3. 7

on the Everlasting Reality become everlasting. But who worship those who died after being born are pursuing the falsest path.<sup>46</sup>

### **(God is self Created)**

✓He cannot be installed,<sup>47</sup> nor can He be made. The Immaculate God is self-created.<sup>48</sup> God created Himself and He created the Name.<sup>49</sup> Then He created Nature and pervading it looked on it with delight.<sup>50</sup> Know the True one to be the everlasting Creator and sustainer. He created Himself and is eternal, ungraspable by intellect and infinite.<sup>51</sup>

### **God is Infinite**

Who can sing His might ? Who has got the capacity to do that ? Who can sing His gifts or know His signs ? Who can sing His qualities, glory or doings ? Who can sing His knowledge which is difficult to comprehend even ? Who can sing Him who creates bodies and turns them into dust. Who can sing Him who takes life and again restores it ? Who can sing Him who appears to be distant ? Who can sing Him when realised as Omnipresent ? Millions of millions have tried to describe Him but could find no end.<sup>52</sup> If I know Him why do not I describe Him ? Because words fail to do that.<sup>53</sup>

46. Var Asa S. 1. P. 2

47. Japu 5.

48. Like the idols hewn out of stones or made out of some other metal. The idols are worshipped after they have been duly and ceremoniously installed in a temple.

49. Name is the All-pervading aspect of God.

50. Var Asa P. 1.

51. Wadhans Dakhni 1. 3. 1

52. Japu 4

53. Japu 5



What idea of Thy might can I give? I am not fit to offer myself as a sacrifice to Thee even once.<sup>54</sup>

The rivers and rivulets merge into the ocean but they do not know its extent. So singers of Thy praise extol Thee but do not comprehend Thy glory.<sup>55</sup> There is no end to Thy virtues, nor is there any end to their description. No end to Thy works nor to Thy gifts. No end to seeing them, no end to hearing about them. Infinite are the workings of Thy mind. None can find an end to Thy creation nor can one guess an end to its limit. Many are striving hard to find the limit but they have not been able to do so. None can know Thy limits. The more one describes them, the wider extent they assume.<sup>56</sup>

All call Him great on hearsay but a vision of Him only can show how great is He. None can evaluate Thee or describe Thee. Those who attempt to do so become absorbed in Thee. O Lord of mine, deep beyond depth, ocean of virtues, none knows Thy extent. All thinkers applied their thought, all evaluators tried their scales, men of knowledge and meditation, who were teachers of teachers, but they could not describe an iota of Thy grandeur.<sup>57</sup>

An iota of the greatness of the Name, They began to describe but failed and could give no measure. Even if all begin to praise Him, He does not become greater (Nor in its absence) He becomes lesser.<sup>58</sup>

Thou Art a river, wise and far seeing, how can I, a fish, find Thy extent. I see Thee wherever I cast my eyes, forsak-

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54. Japu 16

55. Japu 23

56. Japu 24

57. Asa 2. 4. 2

58. Asa 3. 4. 3.

ing Thee I would burst and die.<sup>59</sup> I know not the fisherman nor the net. I remember Thee, whenever pain grips me. Thou art omni-present, I regard Thee distant. Thou seest what I do. Thou witnesseth all my actions, but I deny them. Neither do I Thy work, nor glorify Thy Name.<sup>60</sup>

Brahma, Viṣṇu and Śiva wait at the gate to serve the Incomprehensible and Infinite, many more beyond count are seen there wailing (to find thy limits).<sup>61</sup>

### **All-Pervading But Transcendent**

Thousands of eyes hast Thou, but no eyes are Thine. Thousands of forms are Thine but Thou hast no form. Thousands of unstained feet hast Thou but no foot is Thine. No nose of Thine, though Thou hast thousands of noses; this wonder of Thine hath bewitched me,<sup>62</sup> Thou art a yogin amongst the yogins. Thou art an enjoyer amongst the enjoyers. Thou pervadest heaven, earth and nether region, none can find Thy measure.<sup>63</sup> I am a sacrifice to Thee who pervadest Nature, none can know Thy limits: Thy light fills the creation, the creation has its being in Thy light, with all thy artless art Thou fillest all places.<sup>64</sup>

Who Pervadeth the universe after creating it, He the Lord, is known through His nature. Do not search for the True one as distantly situated. See Him as the Word in all the vessels, Him as the True word, do not think He is distant, He who has made the world. He who meditates on

59. A fish cannot find the extent of river, to survey which it should go out of it, but that would bring about its death.

60. Siri Rg 2.31

61. Maru Solhe 14.2

62. Dhanasri, Kirtan Sohila.3

63. Siri Rag AS ghar 3,1.

64. Var Asa s. 1. P, 12

the Name will get peace, without the Name soul remains immature. He who has created the universe knows the how of it, none else can explain it, He is the acknowledged Lord who hath caused the world and spread the net (of illusion).<sup>65</sup>

After creating it Thou pervadest it but remainest unaffected (transcendent).<sup>66</sup> He abides near and sees all. The few God-oriented realise it. With his fear devotion cannot exist. They who love the Word get everlasting peace.<sup>67</sup> Of the Nine Nath<sup>68</sup> roaming the nine divisions of the earth,<sup>69</sup> the Name of the Nath who pervades all vessels<sup>70</sup> is the most powerful. The whole world is the offspring of that Mother.<sup>71</sup> I worship the Lord who looks after the creation from the beginning. He is from the beginning, before the eons. He is and will be. He the most supreme can do everything.<sup>72</sup>

On the Amavas night the moon remains invisible in the skies (but though invisible we know she exists). So know (that God exists) by reflecting on the Word. O gnostic ! Moon is in the skies but her light shines on the three worlds. Creating the Universe the creator looks after it. Who realise Him through the Guru ever abide in Him. The ego-centric have lost the way and wander in transmigration.<sup>73</sup> On

65. Wadhans Alahñian. 1.4.

66. Var su~~MS~~. I. P. 10

67. Bilawal Ašt. 1. I.

68. Nine famous Nath~~s~~, Yogins like Matsyendra, Gorakh, etc.

69. Old Indian geographers divided the earth into nine parts.

70. i. e. God.

71. Ai Panth of the Natha Yogins was founded by a women Yogini Vimala Devi a disciple of Matsyendra Nath. Nath Sampardaya by H. P. Dvivedi, 2nd Edition, Page 180

72. Bilawal Thitti 11.

73. Bilawal Thitti. 19.



Land and sea shines His light. The sustainer and enlightner pervades the three worlds. He shows himself through nature. On whom He showers His grace He finds His real abode. He reforms him through the most excellent Word and showers His grace on him constantly. He knows the secret of the one who Himself is the creator and fit to be worshipped.<sup>74</sup> Thy seat is on the surface of the earth and waters and Thy mansion extends in all the four directions. Thy existence is in all the worlds and in Thy mouth is the mint (of highest truth). My Master, Wonderful are Thy ways. Thou pervadest waters, deserts, skies and all that exists. Whenever I cast my eyes, I see Thy light, O what kind is Thy form. In one form Thou remainest hidden (in all vessels) though none is like the other. All egg-born, foetus-born, sweat-born and earth-born creatures are Thy work. One greatness of Thine that I have observed is that Thou dwellest in all.<sup>75</sup>

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74. Raṁkālī Dakhṇī, oamkar 8

75. Sorathi. 4. 3



# THE CREATION

By His Command all forms came into being;  
His command can not be described in words.  
By His Command Souls came into existence.  
By His Command they are exalted.

Japu P. 2





## THE MEASURELESS VOID

For countless ages there was Darkness. There was no heaven or earth, but only the ordainer Infinite. There was neither the Sun nor the Moon, neither day nor night. He was in **Nirvikalpa Samadhi**<sup>1</sup>. None of the four sources of life, no kind of speech, no water, no air, neither creation nor destruction. No coming and going, no countries or lower regions, none of the oceans seven, no rivers flowed with water. Upper regions, this world and the lower regions existed not, no hell or paradise, no birth, death or transmigration. No Brahma, Viṣṇu or Śiva was then. None other was visible except the one, No woman or man, no species or individuals, none was subject to pleasure or pain. Celebates, givers of alms and dwellers in forests existed not then. Neither the Siddhas enjoying perfect peace nor the strivers to win that state, no sects of **Jogis** or **Junghams** and none was called a **Nath**.

No repetition of Mantras, no austerities, no worship or vows. None talked or discoursed about a second. He created Himself and rejoiced, He Himself took His own measure. No observances for purification, no rosaries of basil, no kṛṣṇa or his maidens, no cows or cowherds, no hocus-pocus of **Tantras** and **Mantras**, none played on a flute. No pious acts or creeds, no Contagion of Maya, caste by birth was known nowhere. No net of mineness,

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<sup>1</sup> Nirvikalpa Samadhi is a state of mental concentration where the thought process ceases altogether.

no death as lot of mortals, none meditated on some one else. No life or soul, no dispraise or praise; neither Gorakh<sup>2</sup> existed then, nor Machhindra Nath. None discoursed on meditation. Account of the origin of dynasties was not known. No creed of Varṇas, Brahmanas or Kshatriyas, no gods, no temples, no Gayatri in the form of a cow. No **Havans** or **Yajnas**, no bathing at holy places, nor was there worship of any kind.

There was no Mullah or Qazi or a Haji Sheikh<sup>3</sup> or his disciples, no subjects or their king, no progeny of egoism, no talks and no talkers. No Śiva or Śakti<sup>4</sup> was there, no loving devotion, no fellowship or friendship, no sperm or ovum. It so pleased the True One that He Himself was the financier and Himself the trader. No Vedas, no semitic scriptures, no Śimritis, no Śastras were there, no texts of purāṇas, no rising or setting of the Sun. The Incomprehensible was Himself the Speaker and Himself the discourser and the unknowable revealed Himself unto Himself.

When it pleased Him, He caused the universe and without any supports set the heaven. He created Brahma, Viṣṇu and Śiva and caused attachment to illusion grow. A few listened to Guru's word that His decree has created the whole universe and supports it. Through that decree began the formation of worlds, universe and nether regions, from an invisible state they became visible. None knows His measure. He is revealed through the Perfect Guru, Nanak through love

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2. Gorakh originated the Sect of split-eared Jogis and Machhindra was his Guru
  3. A haji is one who has been to Mecca.
  4. Consort of Śiva.



of the true one, is reached the wonder-state, and one who achieves that state sings his praises.<sup>5</sup>

### **Infinity of Creation**

✓ Nanak! His works defy description. All that He did and will<sup>6</sup> do are under His will. Air, water and fire are of many categories, many Śivas and Kṛṣṇas Brahamas many are engaged in fashioning moulds of various forms and colours. Earths, the fields of action, are many, mountains and Nardas<sup>7</sup> a large number, Siddhas, Buddhas and Naths are many. Many forms of goddesses are there. Many gods, demons and sages are there and many oceans full of jewels. There are many sources of life, many kinds of speech and many emperors. Many ways of knowledge are tried by many savants. Nanak! there is no measure of His infinite creation.<sup>8</sup> Millions of skies above the skies, millions of nether regions below nether regions, the Vedas<sup>9</sup> at last were tired of seeking the end and along with semitic books, that talk of eighteen thousand worlds, proclaimed "We would write an account of what has been originated by the sole Reality if we could." While writing an account the brief span of life comes to an end. Nanak! call Him great. How great is He, He alone knows.<sup>10</sup>

### **Time of Creation**

✓ What was the period, what the time, what the lunar or solar day. What season was it, what month when the universe

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5. Maru Sol. 16. 3. 15.

6. Var Asa S. 2.4

7. Who instructed Dhru in devotion.

8. Japu P. 35.

9. Lit. Eventually the Vedic speculators got exhausted when trying to find the end of the Creation.

10. Japu 22.

came into being. The Pundits knew not the period, otherwise it would have been mentioned in the purāṇas. The Qazis knew not the time, otherwise it would have formed a text in the Quran. The Jogis know not the lunar or solar day. None knows the season or the month. The Creator alone, who made this universe knows these.<sup>11</sup>

### **The Creation is real**

Real are Thy systems, real are Thy universes, real are Thy worlds and created objects. Real are all. Thy thoughts and works.....Real is Thy nature. O Everlasting King.<sup>12</sup>

### **The Process of Creation**

From the True one issued air,<sup>13</sup> and from air water.<sup>14</sup> From water was created the universe. His light fills all Vessels, but the Pure one does not imbibe impurity by this contact. By loving the Word honour is obtained.<sup>15</sup>

### **Why and how of Creation**

In what ways the creation takes its birth, what are the pains that lead to its destruction. The creation has its origin in egoism. By forgetting the Name it suffers misery.<sup>16</sup> The True one created earth for evolution of the god-oriented. Birth and death are his play in it.<sup>17</sup> For the saint God sustains the universe. He (the Saint) knows self and Contemplates Reality. Truth and love of God<sup>are</sup> enshrined in his heart.

11. Japu 21.

12. Asa di Var P. 2, S. I.

13. A gaseous state.

14. Liquid State

15. Siri Rag 3. 15.

16. Ramkali Sidh Goshti, 68.

17. Ramkali Sidh Goshti, 38.

Sayeth Nanak. I am a slave of his.<sup>18</sup> He Himself created this earth, a wrestling arena. The five (passions) entered it with loud fan-fares. The God-oriented (floored them) and rejoiced. But they vanquished the self-oriented, the untutored fools.<sup>19</sup>

Q. What do you think "How the Creation originated? In what-state did God abide then? What are the distinguishing marks of knowledge? Who dwells in all the Vessels? How to ward off the stroke of death? How to reach the condition of fearless-ness? How to find the state of peace and contentment? How to kill the enemies<sup>20</sup>?"

When through the word of the Guru one destroys the poison of egoism one finds his real abode. Of Him, who knows through the Word Him, who has caused this Creation, Nanak is a slave.<sup>21</sup> The thought of the origin of the Creation leads us into wonder. Then the Absolute God pervaded everywhere. The distinguishing mark of the Guru's wisdom is desirelessness. The True God dwells in all souls. Through Guru's word one merges in God, effortlessly he finds the Immaculate Reality. He does not engage in any other work, the disciple who seeks will find. Wonderous is God's will, one can know it through obedience to it, and he will know truly the way to life, Effacing self he becomes detached, He alone is to be called a Jogi who enshrines Truth within his heart.<sup>22</sup>

From the unmanifest state came out the Immaculate one. Attributeless he became possessed of all qualities. Through

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18. Gauri Aṣṭ. 9. 8;

19. Var Malar P. 4.

20. Ramkali Sidh Goshti 21.

21. Ibid 21

22. Ibid 23



Guru's instruction a man finds the Supreme state, through the True word he is merged in Him, when one gives up egoism and duality, he knows one alone to be True. He is the Jogi who knows Him through Guru's word, the lotus of his heart within blooms and light dawns. When one dies to self, he understands everything and feels compassion towards all, Nanak! who sees himself in all living beings will get the glory,<sup>23</sup>

# THE SOUL

By His command souls came into existence  
By His command they are exalted.

Japu P.2.





# THE SOUL

Light fills all Souls and that Light is He. Through His illumination all get illumined<sup>1</sup>. Similar intelligence informs all beings. None has been created without it. They follow the path according to their understanding, and judged in the same way come and go<sup>2</sup>. The soul dies not, nor it sinks or swims. Influenced by its past it performs what it can. According to His decree it comes and goes. Here and hereafter His decree rules<sup>3</sup>. The All-pervading is in the soul, the soul is in Him. This is known through Guru's instruction. Through the Word I got acquainted with the nectar of Guru's teaching, my misery was over and egoism was destroyed. Nanak! the disease of egoism is deadly, This one malady engrosses everybody. God Himself grants cure through the Primeval word<sup>4</sup>.

The body consists of elements of wind, water, fire (and earth), and is the play-ground of the fickle and clever intellect. It has nine (external<sup>5</sup>) doors. the tenth is the (internal) gate. O gnostic! understand this fully. He who reflects on self becomes a gnostic, and he understands that it is the soul that talks, expounds, and hears. Body is dust, and wind causes speech. Say O gnostic! who is dead. It is intelligence, pride and egoism that are dead. The seer does not die The jewel is inside you for which you wander to sacred places. The learned

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1. Dhanasri Kirtan Sohila 3.3

2. Siri Rag 1.30

3. Gauri 2.2

4. Bhairi Aṣṭ 1.1.

5. Two ears, two eyes, two nostrils, mouth anus and sexual organ are the nine doors.

men read for debates. They are unaware of the thing within. I did not die. My adjuncts were destroyed. What fills the body did not die. Sayeth Nanak the Guru has shown Brahamn to me. Now I can not visualise the death of the spirit<sup>6</sup>. He is the soul of all souls, He pervades all vessels. Through the grace of the Guru the light shone in the heart and effortlessly the soul was absorbed in peace<sup>7</sup>.

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6. Gauri 4.4

7. Malar Aṣṭ 7.1

## EGOISM

In egoism there is no peace. Egoistic tendencies are false, He alone is true. Duality hath ruined all who embraced it. But a man acteth according to his recorded destiny.<sup>1</sup> Egoistic deeds do not lead to finding of truth. When egoism is destroyed one achieves the Supreme state.....Egoism is annihilated when one contemplates Guru's word, and renounces his fickle intellect and destroys the five evils.....Egoism keeping one in bondage, makes him wander in transmigration, He will find peace, Nanak! through devotion to God.<sup>2</sup> Destroy egoism and thus decorate thyself. Then the bride will unite with the Groom on the Couch of her heart. Then Nanak! she will become dear to her spouse. When giving up her own individuality she becomes one with her Lord.<sup>3</sup>

Nānak offers this prayer, make me happy in the True Name. When self was lost, understanding dawned and through Guru's word I was united (with God). When one loses pride of individuality, he obtains discrimination. Mind was reconciled to the Lord with the support of truth. Day and night I found satisfaction in the Name, that was true service. No injury will befall him who resigns himself to His will... Those who know their selves are one with the supreme self. There is only one tree of nectar which fruitions in nectar.<sup>4</sup>

In ego one comes, in ego one goes. In ego one is born, in

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1. Gauri Guarari Aṣṭ 1.4.
  2. Ibid 8.3
  3. Asa 1.26.
  4. Asa Aṣṭ. 6.20



ego one dies. In ego one takes, in ego one gives. In ego one earns, in ego one loses. In ego one is truthful, in ego one is false. In ego one reflects on sin and virtue. In ego one goes to hell or heaven. In ego one laughs, in ego one weeps. In ego one loses caste or species. In ego one is fool and in ego one is wise, and one does not know what is salvation or deliverance. In ego is the illusion, in ego is the shadow. Creation of living beings has been through ego. When one knows what is egoism, he espies the door (of salvation). Without that knowledge one talks and talks and is further entangled. Our destiny is recorded by His will, Nanak! As you see Him, so will be your own being<sup>5</sup>.

When egoism is destroyed, the soul is absorbed in her spouse and in meeting the beloved she finds all the nine treasures.<sup>6</sup> He created the universe mixing in it the poison of egoism. This poison will be removed when the word is enshrined in the heart. Old age will have no effect if one fixes his attention on Truth. He will be called saved in this life who has destroyed all thoughts of ego.<sup>7</sup> Peace comes by destroying egoism through the Word. He who reflects on self is a gnostic. Through the company of holy men I obtained, O Nanak! the benefit of singing His glory, knowledge of His attributes and the fruit of Truth.<sup>8</sup>

When I say, 'I am'. then 'Thou art not', when 'Thou art' 'I am not'. O men of knowledge, solve this riddle of the indescribable description in your mind. The Unknowable dwells in all hearts, but without the Guru this Reality is not known. When we meet the True Guru and enshrine the word in our

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5. Var Asa S. 1. P.7.

6. Suhi Ast 6. 1.

7. Maru Ast. 6. 2.

8. Maru Solhe 15. 2. 19



hearts we know it. When self vanishes all delusion and fear vanishes and the pains of birth and death disappear. Through Guru's instruction the Unknowable is known and our wisdom rises to its highest and we get across. Nanak ! Repeat the **Japa** 'He is me' 'I am He'<sup>9</sup>; all the three worlds are contained in Him.<sup>10</sup> O Protector, whom Thou wantest to protect, Thou makes him meet the Guru and thus he is cared for. Thou destroyest the poison of 'I-am-ness' and 'mineness' in him, and all his sufferings are wiped off by Thee, O God.<sup>11</sup>

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9. i. e. when losing egoism one is in tune with the Infinite.

10. Var Maru S. 1.P. 20.

11. Basant 3. 5.

# MAYA AND MOHA

(illusion and delusion)

The intoxicating pill of falsehood has been given by the Giver<sup>1</sup>. Under its inebriation the soul forgeteth death and indulgeth in pleasures for a short time. Those who shun this pill and keep to His door, get the gift of Truth.<sup>2</sup> This world is misled by delusion. Thou Thyself hast put them in this wilderness. The unfortunate souls suffer pain, good luck they have not.<sup>3</sup> Thou Thyself created the world and put creatures to various tasks. Thou Thyself drugged it with delusion and it strayed into wilderness. The fire of desire burns in man and his hunger and thirst is never satisfied.<sup>4</sup> Creating egoism and vanity, Thou put greed in the Creatures,<sup>5</sup>

Thou Thyself pervadest every where and causest delusion. Through the Guru one realises this truth of the all pervasiveness of Brahm.<sup>6</sup> The devotees and wordly people ever disagree. The creator Himself commits not mistakes. He can not be misled by any body. He Himself has granted union to the devotees, who practised unalloyed truth and put in wilderness the worldly people who swallowed the poison

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1. The pleasures of the world have also been created by God.
  2. Siri Rag 1. 5.
  3. Siri Rag Ghar 3; 6. 1.
  4. Var Majh P. 2
  5. Ibid P. 3.
  6. Gauri Aṣṭ. 9. 2. 18

of falsehood.<sup>7</sup> Maya pervades all minds, Thou hast Created. Thou Created delusion and thus made them stray from the right path. Those on whom Thou didst shower Thy grace met the Guru.<sup>8</sup> Thou madest greed and delusion sweet. I was misled under their power. I can repeat the Name only when Thou ever bestowest mercy on me.<sup>9</sup> All vessels are mine. I am in them. Who can gainsay if some are sent in wilderness. Who can mislead those whom I show the way. Who can show the path to those who are made to stray by me.<sup>10</sup>

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7. Var Majh P. 16

8. Asa Patti. 10

9. Wadhans Chhant 1. 2.

10. Var Ramkali S. 1, P. 12

## LAW OF KARMA

✓ Virtuous and sinful are not mere words. You carry the record of your deeds. You will eat what you sow. And, Nanak, according to His decree come and go.<sup>1</sup> Air is the guru, water the father and earth the great mother. Day and night are the male and female nurses, and peoples of the whole world are acting their parts. Virtues and vices will be related in the presence of the Judge **Dharma**. By their deeds some will go near Him and some will go afar.<sup>2</sup>

What we speak goes in our record, what we eat also goes to our account. Also go to our account the paths in which we walk, whatever we hear and see goes to our account. All our breaths are counted, what more should I ask from the learned<sup>3</sup> ? Many Pundits and astrologers expound the Vedas. They extol discussions and opposition to the other point of view. But mere discussion leads to coming and going. Without the Guru none will escape the net of Karma, whatever we may say, hear or discuss.<sup>4</sup> The writ was prepared according to our past deeds. No order can change it. We read as it is written, none can deface it.<sup>5</sup> Do not blame others, blame your own deeds. we reap the fruit of our own doings, do not accuse others.<sup>6</sup> He, who supports the universe

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1. Japu P. 20
  2. Japu Last Slok
  3. Siri Rag 1. 3
  4. Siri Rag Ašt 7. 5
  5. Asa 4. 2. 36
  6. Asa Patti 21



by His power and<sup>7</sup> has given colour to everything, gives what men get. His decree runs according to their deeds.<sup>7</sup>

After creating living being, He set **Dharma** to record their deeds. Decision, there, is based on truth alone. Those who have nothing to their credit are separated. The false find no place there, they are driven to hell with faces blackened. Those who loved Thy name won, those practised deceit lost. He set Dharma to keep accounts.<sup>8</sup> After enjoying the gifts given the body turned to ashes and the soul departed, When a wordly man died, he was driven with chains round the neck. Here-after his deeds were rehearsed and the account explained to him. He finds no shelter from blows rained on him, but his wailings are of no avail. The blind man wasted ~~A~~ his life.<sup>9</sup>

Whatever deeds we do we get the fruit thereof.<sup>10</sup> If a lettered man is sinful, an unlettered saint is not punished instead. A man is known according to the deeds he performs. Do not play the game that will bring you defeat in His Court, Of the lettered and unlettered their thoughts will be taken into account hereafter. Those who follow their own whims will suffer.<sup>11</sup> Of vice and virtue that we practise we shall get the recompense. If we are to get recompense for our actions, then why engage in sinful deeds. Do not indulge in vice at all, look far ahead. Throw the dice in such a way as not to lose the game with the Master. Perform actions that will bring gain to you.<sup>12</sup>

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7. Asa Patti 22.

8. Var Asa P. 2

9. Ibid. P. 3

10. Ibid. P. 10

11. Ibid. P. 12

12. Ibid. P. 21,

The Master makes us take our turns, we have to exhaust our past deeds. Find fault with no body and pick up no quarrel. Do not quarrel with the Master, you will be a loser yourself. He is our companion, do not presume equality and utter such words. Put up with whatever He gives, complaining is forbidden, do not waste your words. To exhaust our past deeds, the Master makes us take our turns.<sup>13</sup> Bodily activity (Impresses) the paper of mind into a writ. The ignorant man does not read this writing on his forehead (i. e. knows not the proclivities of his mind). These writings are fashioned in His court. A false coin will be of no use. Nanak, if silver formed part of it, all will proclaim it true.<sup>14</sup> The deeds of a man transform his nature.<sup>15</sup>

A man will reap what he sows, he will eat what he earns. If he departs with the insignia of approval no question will be asked of him hereafter. A man is known by the deeds that he performs. That breath is wasted in which he does not remember God.<sup>16</sup> Mind is the paper, actions the ink, bad and good are the two writings on it. A man is goaded into action by his past deeds, O God there is no limit to Thy power. O mad man, why dost not thou remember Him. Forgetting Him thy virtues rot. Night is a small net, day a bigger one. The moments that pass weave nooses in them. With delight thou pickest up the grain, scattered underneath and gettest ensnared day by day more and more, with what merit will thou escape, O fool ! The body is a furnace, mind the iron and the five fires (of five passions) are raging round it. The charcoals of sins are being heaped on them, mind is

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13. Vadhans Chhant 3. 1

14. Dhanasri 1. 5. 7.

15. Suhi 1. 4. 6.

16. Suhi 3. 5. 5

burning, and anxiety has become the vice. Changed into dross the mind can again become gold if thou meetest the proper Guru. He will pour the nectar of Name in thy mouth and fire in thy body will be extinguished.<sup>17</sup>

Greed is the dark prison and demerits are the irons round our feet.<sup>18</sup> The basic wisdom accepted is this, declares Nanak, decision will be based on our deeds, whatever one may say or proclaim.<sup>19</sup> All men, all gods, all yogis sitting in smadhi, all worlds, countries, all living beings in His creation, He makes to work under His decree, but His pen flows according to their deeds. Nanak, True is He, True is His justice and True are His court and audience-Hall.<sup>20</sup> He will depart as he came, but he will carry the record of his deeds with him. The self-oriented has lost his capital he will be punished in His court.<sup>21</sup>

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17. Maru 4. 3

18. Basant Hindol Aṣṭ 4. 1. 8.

19. Var Sarang S. 2. P. 2.

20. Ibid S. 2. P. 9.

21. Parbhati 3. 13.



# TRANSMIGRATION

We inhabited several plants and trees and then reincarnated as animals. We were born as serpents of several species and then winged birds.<sup>1</sup> The vessel<sup>2</sup> in which Truth is not put is broken and remoulded<sup>3</sup>. Those who turn their backs on the Guru are born again and again, as pigs, dogs, donkeys, cats, animals, men with evil tendencies and low caste chandals. Fettered by their evil tendencies they come and go.<sup>4</sup> I am tired of wandering and knocking at doors of many houses. I had innumerable births, which I cannot count. As a mother or as a father, as a daughter, as a son, we became disciples of many preceptors, but a false Guru could not bestow salvation. There are innumerable brides. they should think of one groom. Becoming God-oriented they put their life and death in the hands of the Lord. Seeking Him in all the ten directions I found Him within myself. I was united to him. The True Guru accomplished it<sup>5</sup>.

Coming together we separated. After separation we again came together. After living several times we died, after death we began to live again. We became fathers of many, sons of many and disciples of many preceptors. There is no count of species in which we were born before what we are

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1. Gauri Cheti 2.5. 17

2. It means the soul which does not know God transmigrates again and again.

3. Var Majh P.17

4. Bilwal ast. 5.2

5. Oamkar, Ramkali Dakhni 21

now. What we do now or did in the past is written to our account and the Creator sends us again and again. Being self-oriented we die. Becoming God-oriented, O Nanak ! We are saved by His grace<sup>6</sup>.

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6. Var Sarang S. 2. P.3



## **SALVATION**

Works give a man his body; through His  
Grace is found the door of emancipation.

(Japu P. 4)





## EMANCIPATION

Freedom from bondage depends upon His (God's) grace. None else can intercede. If some fool thinks he can, he alone knows the blows that fall on his face.<sup>1</sup> I worry not about death nor do I entertain any wish for life. Thou sustainest all the Living beings. Their breaths and mouthfuls are numbered. Thou abidest in the hearts of the God-oriented. They are content with Thy decisions.<sup>2</sup> On whomsoever He showers His grace is saved, be he a swan or a crane. If it pleases Him He can turn a Crow into a swan.<sup>3</sup>

Meditating on "The spirit" my egoism is destroyed and there is peace, my soul becoming enlightened is blended with the Eternal Light. Past Karma is not annihilated without following the word and without the soul recognising the Creator as the author of all things.<sup>4</sup> How can a raw striver know the secret of salvation. He will find the truth when he engages in spiritual deeds. A yogi who has subdued the five passions<sup>5</sup> and reflects on Truth will know the way to real union. He whose mind is absorbed in Truth will know the worth of this way of Yoga. Home and forest are the same to him, day and night the same. He engages in good deeds and sings praises of God. He begs only the gift of the word,

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1. Japu P. 25.

2. Siri Rag 1.18

3. Var Siri Rag S. 2. P. 20

Swan stands for a man of virtue, crow and crane denote sinners.

4. Gauri Ast. 7.1

5. Lust, anger, greed, attachment and egoism

which will awaken him to truth. All his knowledge and meditation are routed towards that end. Immersed in fear of God he does not let his mind wander outside. Who can describe his worth, who is so absorbed. God will remove his doubts and unite him with Himself. By the Grace of the Guru He will achieve the Supreme State. To serve the Guru means reflection on his word. The loftiest action is to destroy egoism. Nanak! faith in the Supreme Reality constitutes his repetition of mantras, asceticism, self-control and reading of sacred texts.<sup>6</sup>

When one dies through the Word, his attention is fixed on the One. When mind is stabilized, doubts are removed. When Name fills the heart, one gets salvation whilst living. Becoming God-oriented he is absorbed in Truth. He, who has created earth, heaven and the Skies, and has stabilized the universe and will destroy it, Himself pervades it through and through. Without consulting any one He Himself pardons our sins. Millions of virtues and good deeds, millions of top charities, millions of asceticisms on the banks of sacred rivers, millions of Yoga practices in forests, millions of brave deeds in battles, nay even die fighting a million times, millions of concentrations, positions and meditations and readings of sacred texts, are of no avail without the badge of the grace of God, who has created this universe and decreed births and deaths.<sup>8</sup>

Thou art the True Lord, who dealest in nothing but truth. Truth is obtained by him whom Thou givest and then

6. Gauri Aṣṭ. 8. 6

7. Asa Aṣṭ. 4. 4. 3

8. Var Asa S. 2. p. 8

9. Var Asa P. 8



he practises it. On meeting the True Guru truth is received by those who cherish it in their hearts.<sup>9</sup>

Those alone meditate on Thee, who have Thy grace as their lot from the very beginning. (Without that) these living beings have nothing in their power. Thou hast peopled this world with beings of different temperaments. Some Thou unitest with Thyself, others are sent into wilderness by Thee. By the favour of the Guru this knowledge is obtained by those whom Thou makest to understand. They are merged in Truth without much effort.<sup>10</sup>

The false ones have no faith in the Name. The black Crow is never clean. A bird is shut up in a cage. He can not get freedom by flapping from one interstice to the other. He will be free when the Master opens the door, by making him meet the Guru and get confirmed in devotion.<sup>11</sup> When one becomes embodiment of charity and contentment and the seven oceans<sup>12</sup> are full of pure water, when contemplation of truth and uprightness become one's ablutions, then through the Word of the Guru he will comprehend everything. When the True one fills the mind and speech is full of sincere love one will get the badge of truth and no hindrance will obstruct his progress.<sup>13</sup>

When one meets the True Guru he knows himself. He makes his home at His door and the indestructible abode appears beautiful. False hopes lead to complete destruction. Desires and doubt, destroy the body. Nanak says he is a

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10. Var Asa P. 11.

11. Bilawal Thitti 7.

12. The five senses, mind and intellect are cleansed of all impurities.

13. Bilawal Thitti 9.



servant of him who shuns the net of mineness.<sup>14</sup> His light pervades all the three Worlds. The unknowable and Infinite fills all vessels. By dying to self, by destroying egoism, mineness and greed and removing all impurities through the Word one meets the ungraspable and unmeasurable True one, who is beyond all limitations. O Saviour, make me swim this ocean through Thy grace so that I may reach Thy door and have Thy vision. Nanak, tasting the nectar of the Name of God and giving it a place in my heart has brought gratification to me.<sup>15</sup> The Lord resides in all the vessels, there is no vessel without Him. But those souls in which through the Guru He becomes manifest become the fortunate brides.<sup>16</sup>

He who through Guru's Word destroys the poison of egoism will get lodgings in his real abode. Nanak is the slave of him, who through the Word knows Him who has created the universe.<sup>17</sup> Rememberance (of Name) is the result of His grace. The soul melts and gets attuned to Him. When one's soul unites with the supreme soul, doubts inside meet their death.<sup>18</sup> Sayeth Nanak, One God is the Bridegroom of all. That soul becomes the fortunate bride, on whom He showers His grace.<sup>19</sup> When He looks with grace, union takes place. Then one gathers virtues and burns vices through the Word. And the God-oriented thus secures the wealth of the Name.<sup>20</sup>

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14. Bilawal Thitti 20

15. Bilawal Chhant Dakhni. 4. 1

16. Slok Varan Ton Vadhik s. 19.

17. Siddh Goṣṭi 91

18. Dhanasri 5. 2. 4.

19. Asa 4. 10

20. Gauri Aṣṭ. 6. 3.

I have one Beloved. I love none else. I shall be united to Him when He showers His grace.<sup>21</sup> The thoughts of blind men lead to darkness. Their unripe advice does not bring maturity. Nanak ! right deeds, devotion and grace take us across (the ocean of saṁsara)<sup>22</sup>

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21. Asa 1. 58

22. Var Sarang S. 2. P. 11

## THE GRACE

Our deeds procure us a body but the door of salvation opens through His grace.<sup>1</sup> Born on account of the sins (of previous life) men indulge in sins daily sinking in them more and more. These sins cannot be washed by washing (the body), if it be washed a hundred times. Nanak! They will be absolved of the sins if He extends pardon, otherwise punishment awaits them.<sup>2</sup> He Himself fashions the vessels and fills them (according to their previous deeds). Some are filled with milk, others burn in an oven. Some sleep in coverlets, others stand watching over them. Nanak! those alone are reformed on whom He looks with grace.<sup>3</sup>

The True one pervades (all souls), second to Him there is none. He alone engages in His service on whom the look of His grace falls.<sup>4</sup> A man becomes what His grace ordains. There is none without His grace, Nanak!<sup>5</sup> Through His grace one remembers Him. The soul melts and attention is fixed on Him. The soul is united to the supreme soul, and the suspense in the mind is destroyed internally.<sup>6</sup>

Pure is that body which acts to His liking, (otherwise) the body is extremely dirty and no washing will clean it. Through the Guru He will grant this understanding. The

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1. Japu P.4
  2. Var Majh S. I. P. 24
  3. Var Asa S. 1. P. 24
  4. Dhanasri 3. 1.
  5. Ibid 4. 1. 8.
  6. Ibid. 1. 2. 4.

body will become pure through Guru's instruction and the distinction between purity and impurity, He Himself will make clear. None should hope that his own efforts will win him a position hereafter.<sup>7</sup>

The Master has thus decreed from the beginning that swans (God-oriented) should find the Mansrowar lake (congregation of the saints). In the lake are pearls and jewels (of gnosis and wisdom), the eat of the swans. In spite of their extreme cleverness the cranes and crows will not stay at the lake. Their provisions have not been placed there, they have to go elsewhere for them. By practising truth one finds Truth itself, the false ones are proud in vain of their false deeds. Nanak, the True Guru meets those in whose writ it is recorded from the beginning.<sup>8</sup>

Those whose mind is pitch dark, do not act up to what they say. With darkness in their mind and with the lotus of heart upside down, they look very ugly. Those who can express what they know and have realised what they say are beautiful and wise. There are some who know nothing of what is said in the books of Yoga and knowledge nor have they any taste for music and can not distinguish between various flavours. Nanak! Those who are vain without possessing any of the good qualities are real asses.<sup>9</sup>

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7. Suhi 1, 4, 6

8. Var Ramkali S. 1, P. 21

9. Var Sarang S. 2, P, 22.





**PART II**  
**THE AIM OF LIFE**



## THERE IS ONE PATH, THE SAME FOR ALL MEN

There is only one **Dharma**, let any body practise truth. In every age perfection is attained by this teaching of the Guru, "that God-oriented will find the Unknowable and Infinite who fixes his attention on the everlasting Word like a continuous flow.<sup>1</sup>" Whoever serves Him will be honoured. There are six schools of Philosophy, six teachers, proclaiming six paths. But the Teacher of teachers is One, though He has many facets. Time has many divisions of seconds, minutes, hours, days and months. The Sun is one but seasons many. Nanak, the Creator appears in many forms.<sup>3</sup> There are two paths, but he who knows the One succeeds. An infidel will rot in his disbelief. By losing the self one succeeds in finding the door of His court, and is absorbed in Truth, praised by the whole world.<sup>4</sup> There are two paths but know that the Lord is one. Know His will through Guru's Word.<sup>5</sup>

He is a jogi who knows the way and recognises the One only through Guru's grace. He is a Qazi who turns his mind inwards and dies to self in this life through the grace of the Guru. He who reflects on Brahmn is a Brahman. He saves himself and several generations of his. He who purifies his heart is a wise man. He who destroys all impu-

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1. Basant Aṣṭ. 4.3

2. Japu P.5

3. Kirtan Sohila Asa.2.

4. Var Majh p.9

5. Gauri Aṣṭ. 8.5



urity is a Muslim. He who realises what he reads is acceptable and has insignia of his Court on his forehead.<sup>6</sup> Thou art the True Creator, unknowable, the Creation is Thine. There is one Lord but two paths, which are being discussed increasingly. The two paths are all decreed by you, in which the world is born and dies. No helper without the Name for those who are carrying the load of sin on their heads. Man comes by Thy decree but he does not understand Thy will which will transform him. Nanak, the Lord, the True Creator is known through the Word<sup>7</sup>. There is one way, one door, Guru is the ladder to reach one's own abode. The Lord is beautiful, O Nanak, His True Name holds all the joys.<sup>8</sup>

Brahman is he who knows Brahmn, and practises japa, tapa and restraint to that end, and firmly sticks to the vow of contentment and good temper. He breaks all bonds and gets emancipation. Such a Brahman is fit to be worshipped<sup>9</sup>.

Brahman is he, who reflects on Brahmn, He saves himself and whole generation of his.<sup>10</sup>

Brahman is he, who bathes in the knowledge of Brahmn and worships God with leaves of virtue. There is only one God and one Name; one light fills all the three worlds.<sup>11</sup>

Khatri is he who is of brave deeds and is the embodiment of charity and generosity. When giving alms he

6. Dhanasri 4. 5. 7

7. Dhanasri Chhant 3.2

8. Var Malar 5.2 P. 1

9. Slok Varan ton wadhik 16

10. Dhanasri 3. 5. 7

11. Maru 2. 11

adjudges the merit of the recipient. Such a Khatri is acceptable in His Court. But if for greed and avarice he practises falsehood, he will himself bear chastisement for his deeds<sup>12</sup>.

To be called a Mussalman is difficult, but if one is a Mussalman let him be called so. The foremost condition is love for religion, then he should rub his heart clean of all rust (sin) and give up property. When one becomes a Muslim and makes religion the helmsman of his boat he should cease worrying about life and death. He should bow his head to the will of God, obey the Creator and annihilate self. When he shows mercy to all living beings, he may call himself a Mussalman then.<sup>13</sup>

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12. Slok Varan Ton wadhik 17

13. Var Majh S. 1., P. 8

## ALL MEN ARE EQUAL

I consider all men high and I acknowledge none as low. One God hath fashioned all the vessels, one light pervadeth the whole creation. One findeth this truth by His grace, no one can efface His gift<sup>1</sup>. Vain chatter is the boast of caste, vain chatter is the boast of fame. All living beings are under the protection of One. If one maketh himself known a good man, it will be true only, Nanak, when his faith is approved by the Lord<sup>2</sup>. Caste can gain nothing. Truth within will be tested. Poison will kill those who taste it. Know that God rules through all ages. At His court those will get honour who submit to His will. The Lord hath sent and ordered us to do this work. The drum-beater hath proclaimed the thought through the word.<sup>3</sup>

Appreciate the Light, do not ask the caste, there is no caste hereafter<sup>4</sup>. Caste and power are of no avail hereafter, on their account no body is honoured or dishonoured for want of them. Those alone will be deemed good, whose faith receives His approval.<sup>5</sup> Saffron, flowers, musk and gold are used by all. The devotees are like sandal, they make fragrant whosoever comes in contact with them. No body ever cares for the vessel in which clarified butter or silk are contained. Similarly none cares for the **Varaṇa** of the

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1. Siri Rag Aṣṭ. 6. 14.

2. Var Siri Rag S. 1. P. 3

3. Var Majh P. 10

4. Asa 1. 3.

5. Var Asa S. 3. P. 11.



devotees.<sup>6</sup> Of no avail is caste by birth, thou canst enquire from teachers of truth. A man's caste or faith is determined by the works he performs.<sup>7</sup>

(It is said) The Dharma of the jogis is to acquire gnosis. The Dharma of Brahmins is what is ordained in the Vedas. The Dharma of Kshatriyas is the Dharma of the brave and the dharma of Śudras is to serve others (but I declare) that dharma of all men is one, if one knoweth the secret. Of him Nanak is a slave. He is the image of God Impeccable. One God is the god of all gods and from Him emanate all souls. If one knows the secret of Him who dwells in all the souls, of him Nanak is a slave. He is the image of God Impeccable<sup>8</sup>.

My beloved Lord is not distant. When my soul was reconciled to the word of the Guru, I found God the prop of my life. In this way the bride met Hari the Bridegroom, and became His beloved. She gave up the superstition of the caste, the **Varaṇa** and the family when through the word she reflected on the teachings of the Guru.<sup>9</sup>

Rare are such persons in this world whom He after testing hath gathered unto His treasury. Going beyond caste and **Varaṇa** they gave up 'mineness' and greed. Engrossed in Name they became **Tiraths** of purity and destroyed the pain and dirt of egoism. Nanak washes the feet of those who through Guru's Word fixed their love on the True One.<sup>10</sup>

6. Tilang 3. 1. 2.

7. Parbhati 4. 10.

8. Slok Sahaskriti 4

9. Sarang 1. 3

10. Parbhati Aṣṭ. 8. 7.



## ~ REAL WAY TO UNION

Make contentment thy earrings, endeavour the beggars' bowl and wallet, and let meditation be thy ashes. Let the idea, that the body is betrothed to death be thy patched-coat and let faith be the staff of thy Yoga<sup>1</sup>. Let considering all men as thy equals be thy **Ai-Panth**<sup>2</sup>. By conquering self whole world is conquered.<sup>3</sup> Make knowledge (obtained from the) steward of the divine mercy thy food. Let the idea that divinity rings in the beats of all hearts be thy horn. He alone who hath all things under His control is the Nath. Hankering after super-natural powers leads men astray.<sup>4</sup> Make continence thy furnace and fortitude the goldsmith, make reason thy anvil and knowledge thy hammer, make fear (of God) the bellows and kindle the fire of austerity. And in the crucible of love melt the nectar (of Name.). In such a true mint the Word will be coined. Those on whom He looketh with grace are occupied in this work, and through the grace of the Almighty obtain bliss.<sup>5</sup>

Meet the Guru without any reservation and know the inner state. By accepting death of self whilst living destroy the abode of Yama, where the soul goes after death. Through Guru's thought find beautiful words that will never pass. On

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1. The ear-rings, bowl, wallet, ashes, patched-coat and staff are the symbols of the Yogis.
  2. Ai Panth, a sect of the Yogis founded by a woman is considered to be the highest of all their sects.
  3. Japu P. 28
  4. Japu P. 29
  5. Japu P. 38

finding these perennial teachings egoism will be destroyed. I am a sacrifice unto him a hundred times who serves His Satguru. Those, in whose mouth dwells the Name, will have a robe of honour in His court. When mind lives in its own abode loving truth and fear of God and subsists on the most delicious food of gnosis it will not feel hunger again. Nanak ! Control the mind and unite with Him, thou shalt suffer pain no more.<sup>6</sup>

Make body the farm, good deeds the seeds and water it with the Name of God. Let thy mind be the farmer to grow the Name in thy heart, thus thou shalt reach the state of **Nirvan**. Why art thou proud of thy wealth ? Father, sons, wife, mother, none of them will be able to befriend thee when the end comes. The evil-minded people grow sensual pleasures. Shun them and meditate on Him in thy mind. When silent repetition, asceticism and self-control guard thy farm, the lotus of thy heart will bloom and honey will trickle. Gather God's name daily, during the revolution of all the twenty seven constellations, those under the influence of the three **gunas** are ever attacked by death. He who sees one in the four **Vedas**, six **ŚASTRAS** and eighteen **puraṇas**, will be saved by continuous meditation on Him.<sup>7</sup>

Make good deeds thy farm, put the seed of the Name in it and water it daily with the water of truth. Be such a farmer and grow faith, this way thou shalt know what paradise and hell is. Thou shalt not find paradise by mere talk, in pride of wealth and praise of beauty, thou art wasting thy life. In the body sins are the mud in it, mind is a frog, which hath no knowledge of the lotus. The bumble-

6. Siri Rag 5. 18

7. Ibid 3. 26

bee, the Guru, is daily voicing its warnings, but heeds not he whom He doth not make know. Making and hearing spiritual discourses are in vain when the mind is dyed with Maya. Those who with singleness of mind meditate on Him are recipient of His grace and acceptable to Him. Thou art keeping thirty fasts with five prayers, beware lest Satan may pollute them all. Nanak ! if thou wantest to tread the path, why art thou gathering goods and money.<sup>8</sup>

He is the Lord, who hath created the universe and given life to the world. Praised be the Creator, who hath stabilised the earth, bounded by waters. Death is inevitable, O **mulla**, death is inevitable, so instil the fear of God in thy mind. Thou wilt be a true **Qazi**, thou wilt be a true **mulla**, when thou knowest the Name of God. When the sands of his days run out, everyone wilt depart, however learned he may be. Real Qazi is he who denieth self and whose sole sustenance is the Name of the True Creator, who is, who shall be and who will not die when the creation is destroyed. Thou offerest thy prayers five times and readest the Quran and other books. But the grave is calling thee, saith Nanak, and all thy eating and drinking (sensual pleasures) will finish<sup>9</sup>

Righteous conduct leads to perfect wisdom, without it wisdom is at its lowest. Saith Nanak ! What are the signs of a gnostic ? He knoweth self and communeth with God. Through Guru's grace, he meditateth on Him. That gnostic will be accepted in His Court.<sup>10</sup> Practise what is laid down in sacred books. Put the wick of God's fear in thy body. Light it with the knowledge of truth, thus the oil lamp will

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8. Siri Rag 4. 27

9. Ibid 4. 28

10. Ibid 4. 30



be lit up and in its light thou wilt meet the Master.<sup>11</sup> Adorned with the Word of the Guru she offers her mind and body to the Beloved. With both hands folded she stands waiting and sincerely prays. Living truly in His fear she becomes wedded to Him and imbued with His love gets her fulfilment. The bride, who identifies herself with the Guru, will never be widowed. The blissful Groom is ever young and everlasting, He does not die or leave her. He ever sports with fortunate brides who are blessed with His grace and do what He wills. The bride decorates herself with the **Dhari**<sup>12</sup> of truth and puts on garments of love. Her perfume consists of constant remembrance and her mansion is the tenth gate<sup>13</sup>. She has lit the lamp of the Word and put the necklace of the Name of God round her neck. She is most beautiful of women and her forehead shines with the jewel of love. Her attention is fixed on true love and she enjoyeth boundless fame. Without the True Beloved she knoweth no other **puruṣa** and loveth the Guru, the harbinger of this union.<sup>14</sup>

Searching I found Him. Approaching with fear I was united to Him. When self is known the mind does not wander, egoism and desire are destroyed. Nanak! Those who love the Name of God become pure and shining.<sup>15</sup> For an obstinate mind there are several intellectual wranglings and many Vedic dogmas. There are several other fetters of the soul, it is through the Guru that one finds the door of salvation.

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11. Ibid 1. 33

12. Dhari—plaiting the hair and putting red lead on the p'laits with pieces of glass stuck therein. The newly wedded girls did this.

13. when the mind is fully concentrated, the tenth gate of intuition opens.

14. Siri Rag Aṣṭ. 2. 4. 5. 6; 2

15. Ibid 8. 7.



Nothing approaches the knowledge of truth, but righteous conduct excels it.<sup>16</sup>

Make compassion thy mosque, sincerity thy prayer-carpet and lawful earning thy Quran. Modesty thy **sunnat**, good temper thy fast, and be a Mussalman. Good deeds thy Kaaba, truth thy creed and let thy prayer be for His grace. Thy rosary resignation to His will, Nanak! He will then protect thy honour. Other's property is like pork to a Muslim and beef to a Hindu. The Guru or Pir will acknowledge thee only when thou dost not eat carrion.<sup>17</sup> None will enter paradise by mere talk, practice of truth leads to liberation. By putting spices in the forbidden meat it do~~ts~~ not become eatable. By false talk, Nanak ! one will gather only falsehood.

There are five prayers, five their times and all the five are called by five names. The first is truth, the second is right occupation, third charity in the name of God, the fourth is right resolve and the fifth praise of God. Recite the **Kalma** of good deeds and call thyself a mussalman. Nanak! all the false people will earn a false position by their falsehood.<sup>18</sup>

He commits evil deeds in secret, unmindful of the presence of the Lord. Who does not know self should be called mad. Strife is bad in this world, wrangling is mere waste. Without the Name life is useless and wasted in superstition.<sup>19</sup>

Those who stick to forgiveness and take a vow of benevolence and contentment, will not suffer disease or pain of death. They are saved and meet God, who has no form

16. Ibid 5. 14

17. Victuals taken by force or bribe.

18. Var Majh S. 2. 3. P. 7

19. Ibid P. 9

or lines. How can a Yogi be afraid of anything, when he has realised His presence in plants, in trees, at home and abroad. The fearless Yogi meditates on the Immaculate God. He is ever awake and fixes his attention on Hari; such a Yogi is to my liking. By divine fire he burns the net of time. Realising that all creation is subject to death he gives up pride. He saves himself and his forbears even. He who serves the True Guru is a Yogi. Living in the fear of God he becomes fearless. He becomes like Him whom he serves. I am a sacrifice unto the non-attached **Puruṣa**, whose name destroys fear and who exalts the humble. Singing His praises one is not born again. Inside and outside he recognises One, through Guru's word he knows himself, and through the true word is led to His door. He who dies through the word abides in his real abode, his desires finish and he neither comes nor goes. Through Guru's Word his lotus blooms. All whom I see live in hope and despair, are subject to lust and anger and thirsty for sensual pleasures. Nanak! I meet very few who are detached.<sup>20</sup>

Put the ear-ring of Guru's words in your mind and wear the patch coat of forbearance. Consider whatever He does is for the best and thus obtain the treasure of **Sahj Yoga**. Baba ! the soul united to the Supreme Reality remains a Yogi from age to age. It has found the nectar of the Name of the Pure one and the body is enjoying the flavour of knowledge. Giving up all griefs and wranglings it has secured a seat in the realm of the spirit. Its horn is the Word, whose beautifully sounded music it being played day and night. Reflection is its bowl, intellect informed by knowledge its staff and living in the present its ashes. Singing praises of Hari its

20. Gauri Aṣṭ, 17.



prayer, this path of the God-oriented is the most detached. Seeing His light who appears in innumerable colours in all is its **Bairagan**.<sup>21</sup> Saith Nanak, listen O Bharthri Yogi, the sole object of its constant meditation is the Supreme Reality.<sup>22</sup>

Take the molasses of knowledge, **Dhawa** flowers<sup>23</sup> of meditation and add the **Kikar** bark of good deeds. Light a furnace in the **Dasam Duar**, plaster it with love and thus distil the nectar. Baba ! my mind drinketh the relishing Name and becoming intoxicated is enjoying the state of **sahj**. Day and night it endureth and keeping the love of God constantly in my heart I cling to the indestructible Word. This cup of **Sahj** filled with unadulterated truth is given to him on whom he showereth His grace. He who tradeth in nectar, how can he have any taste for despicable wine. Drinking the nectar of testified Words of the Guru I became acceptable to him. What hath he who longeth for His vision to do with salvation or paradise. Constantly singing His praises he is ever detached and loseth not his life in gambling. Saith Nanak, listen O Yogi Bharthari, he, drinking the constant flow of nectar, is ever inebriated.<sup>24</sup>

Accomplishing difficult descent (from the hill of pride) one should bathe in the lake of Saints company. Avoiding unnecessary talk he should sing praises of God. Like aqueous vapour in the skies he should get absorbed in Brahmn and tasting peace of mind find the sweetest relish of Name. O

21 A support of wood on which the Yogis rest their arms whilst meditating.

22. Asa 4.3.37

23. Molasses, Dhawa flowers and kikar bark are the ingredients from which wine is distilled.

24. Asa 4.4. 38

my mind, listen to this gnosis that God pervades everywhere and sustains all things. Death has no pains for them who have taken the vow of truth. Through Guru's word they burn their anger. They practise concentration living in **Dasam Duar** and contacting the Philosopher's stone of Name reach the highest state. Their mind churns the reality for truth and washes itself in the pure water of full-to-the-brim lake of the Name. He becomes the likeness of the deity he loves. Whatever happens is the work of the Creator. Through Guru's word, icy-cool, he extinguishes the fire (of desire), and smears his body with the ashes of being ever intent on service. The aim of his creed is to attain the state of **sahij** and he sounds the horn of pure word of the Guru. His gnosis consists of tasting the sweetest relish of Name. Reflection on the thought of the Guru is his bath at the sacred places. He worships God in his inner temple and his light blends with the Light Supreme. Imbued with the love of One God, his intellect enjoys this bliss. Destroying the five evils he sits on the throne. He resigns himself to God's will in all his deeds—will of the Master, who is unknowable and ungraspable. The lotus flower grows in water but remains unaffected by it. It looks up to the sun, whose light fills the water. Whom should I call near Him and whom distant, I sing the praises of the Ocean of virtues seeing Him present everywhere. Inside and outside there is none else. Whatever pleases Him comes to pass. Listen O Bharthri ! Nanak proclaims his creed "Pure Name is my only sustenance."<sup>25</sup>

Make mind the ploughman, and plough good deeds in the farm of body, watering it with constant effort. Level

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25. Asa Aṣṭ 1. 8; 1



it with the wooden drag of contentment and sow the seed of Name, fencing it with humility. The love of God will sprout with His grace. Such homes, (where this farming is practised) are seen to be fortunate. Baba ! **Maya** will not accompany thee (after death). This Maya has bewitched the world, but very few realise it. Make the knowledge that thy days are passing, thy shop, meditation and contemplation the row of vessels,<sup>26</sup> and put in them the Name of God as thy merchandise, trade it with the dealers of this commodity and be happy, O mind, making profit on it. Make listening to the sacred books thy trade and with horses of charity proceed on thy travels. Take virtues as thy sustenance on this journey and do not wait for the morrow. When thou reachest the land of the Formless One, thou will obtain all the joys of His palace. Let fixing the mind on the Name be thy occupation and obedience to it, thy work. With agility check thy evil ways then thou wilt be blessed. Nanak ! When He looks on thee with grace, thy love will become fourfold.<sup>27</sup>

There are numberless **vairagis** who practise detachment but real **vairagi** is he whom the Master likes. Through the Word his heart is ever full of the Lord and he engages in deeds enjoined by the Guru. With his thoughts bent on one God, he does not let his mind waver, and restrains it from running hither and thither. Ever immersed in His love and absorbed in peace he sings the praises of the True One<sup>28</sup>

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26. Petty shopkeepers used to put in earthen vessels the things to be sold.

27. Sorathi 4.2

28. Sorathi Ašt 2.1

**PART III**  
**HOW TO ACHIEVE THE AIM**



# **THE GURU**

**O Guru ! make me realise the One. May I  
not forget Him who is the Benefactor of all.**

**Japu P. 5**





## GURU'S ATTRIBUTES

Make him your Guru who confirms you in truth, makes you talk of the Ineffable and through the Word unites you with Him. Men of God have no other occupation. The True Lord loves truth only. He, whose mind in the body reflects on the True one, begins to love God and becomes the image of truth. When a man meets the perfect Satguru, he makes him fall at the feet of the Lord and serve Him. He, thus, unites him with God.<sup>1</sup>

The True Guru sees all in one and one in all and he made me see it. The Lord, who has created continents, systems and universes, is unknowable. A candle was lighted from another candle and I saw His light in all the three Worlds.<sup>2</sup> The Name can be received from the Perfect Guru. The way to union is to be absorbed in Truth. The jogis flounder in their twelve sects and Sanyasis in their ten. He, who through Guru's Word dies (to self) and lives thus will reach the door of salvation. Without the Word all are following another, reflect on it in your mind. Nanak ! They are the most fortunate who cherish Truth in their hearts.<sup>3</sup>

### **Guru A Necessity**

The nectar of immortality for which you came in this world is with the Guru. Give up all robes, garbs, and cleverness, this fruit is not obtained facing-both-ways. O mind, become

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1. Dhanasri Aṣṭ, 3. 2

2. Ramkali Dakhṇi 3. 8.

3. Ramkali Siddh Goṣṭi 34.

stable, do not wander elsewhere. By seeking outside you will face many miseries, the nectar is within you, in the body<sup>4</sup>.

If you can swim in water even then learn the art of swimming from those expert wise men who have faced these whirlpools.<sup>5</sup>

### Examine Before Acceptance

Hear, O gazelle-eyed ! the word of deep importance. Before trading in a commodity examine it thoroughly.<sup>6</sup>

### Guru's Functions

The Lord God is a beautiful mansion full of jewels and rubies, pearls and pure diamonds. a fort of gold that delights the heart. How to climb into the fort without a ladder ? You can have a view of it through the Guru with his mind intent on Hari. Guru is the ladder, Guru is the boat and the raft laden with the Name of Hari. He is the ship to cross the ocean of **Samsara**. He is the sacred place on the banks of this everflowing river. When it pleases Him the soul goes to bathe in the pool of truth and becomes pure.<sup>7</sup>

A person is known to have met the Satguru only when he takes to repetition of Name. Without the True Guru the Name is not obtained, people are tired of making other attempts. I am a sacrifice to the True Guru, who hath shown the path to me, floundering in doubt. When he showers His grace He will unite me with Himself. Thou pervadest all souls, but Thou keepest Thyself hidden.

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4. Sorathi 1. 9

5. Slok Varan Ton Vadbik, S. 3

6. Slok Varan Ton Vadbik S. 2

7. Siri Rag 3. 9

Nanak ! through the Guru Thou becomest manifest to those whom the Creator hath blessed with light.<sup>8</sup>

Guru is the benefactor, home of perfect peace. He is the lamp to illumine the three worlds. When a man is reconciled to the Guru, he gets the ever-lasting commodity of peace.<sup>9</sup> On meeting the True Guru one becomes pure by adopting the discipline of truth. By mounting the ladder of the Guru one goes higher and higher. But the Guru meets through His grace and then the fear of death is destroyed.<sup>10</sup>

If one could see the Invisible, one could describe Him. Without seeing Him description goes in vain. Through the Guru He is seen without effort, when one adopts the discipline of service and constant meditation on Him.....The fire of desire is quenched through the Word. And the doubt of otherness is removed automatically when through Guru's instruction the Name abides in one's heart and through the True Word one sings the praises of God.<sup>11</sup>

The True Guru is the ship, through the Word he ferries us across, where air is not, fire is not, water is not and form is not. There ever is the True Name, that makes us swim the ocean (of saṁsara).<sup>12</sup>

The disciple, who serves the Guru, and analyses his teaching finds jewels and rubies in it. He bathes his mind in the ambrosial waters of knowledge, which contain the purifying elements of the sixty-eight **Tirathas**. There is no **Tirath** equal

8. Ibid 15. 1

9. Var Majh S. 1. P. 1.

10. Siri Rag 3. 9

11. Gauri Gurari Aṣṭ. 4. 4

12. Maru Aṣṭ. 2. 2



to the Guru, who has the pool of contentment within him. Guru is the river, whose waters are ever pure. Meeting him impurity of evil understanding is removed. When Satguru is found, we get a complete washing. He turns beasts and evil spirits into gods. The Guru who is in love with the Name from the bottom of his heart is the real **Chandan**, whose scent perfumes other vegetation, we should concentrate our mind on his feet. Through the Guru our life and vitality are reborn, through him we reach the abode of the Supreme. Through the Guru we merge in Truth, through him we reach our original status.<sup>13</sup>

### Efface Self

Those alone reap the reward of meeting the Guru who destroy the pride of self. Their pain of evil mentality is over, good luck settles on their foreheads. Thy words are like nectar. They are enshrined in the hearts of Thy devotees. In Thy service they find peace and Thy grace brings salvation to them.<sup>14</sup>

When a man ascends the ladder of truth with the True Name on his lips, home and forest become the same to him. Automatically His evil understanding is destroyed, praises of God take its place. Subduing his mind he gets the illumination (mentioned) in the six Śāstras. He sees the light of God pervading everywhere, and serving the Guru reaches his real abode. But if he assumes only the outer forms of various sects, his desire increases. He undergoes the suffering resulting from sensual pleasures and happiness leaves his body. Lust and anger rob his inner wealth. Let

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13. Parbhati 4. 6.

14. Siri Rag Ghar 3. 12. 1

him rid himself of scepticism and get salvation through the Name.<sup>15</sup>

When a man is blessed with God's grace he meets the True Guru. After having wandered in several births the soul listens to Guru's Word. Hear ye all men, there is no benefactor as great as the Guru. On meeting the True Guru who talks of truth alone, those alone find it who rid themselves of egoism.<sup>16</sup> He who practised what the Guru enjoined returned home with profit. Through the Word of the Guru He came to know Him, who is beyond speech.<sup>17</sup> Practise what the Guru has enjoined. Do not run after what he is doing. Nanak ! through Guru's instruction get merged in Truth.<sup>18</sup>

### The Result

When the True Guru meets, a man finds the jewel of discrimination. By offering the **manas** to our Guru we are endowed with love for all. We are blessed with the commodity of salvation and all our vices are removed. Brother ! without the Guru none can find enlightenment. You can consult the writings of any of them, Brahma, Narada or Vyasa.<sup>19</sup>

Intent on truth through the teachings of the Guru, we know God through the Word. His body will never be soiled with impurity who sits in the abode of truth Through His grace we find the truth, without the Name other relations are useless. Those who have known

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15. Asa 2. 11.

16. Var Asa P. 4

17. Suhi Ašt. 7. 1. 3.

18. Ram Kali Dakhni, Omkar 27

19. Siri Rag Ašt 1. 10

the truth are happy through the four Yugas. They have destroyed egoism and desire and enshrined truth in their hearts. There is only one gainful occupation in this World which one finds through reflection on Guru's Word.<sup>20</sup>

Without the Guru love is not engendered, and the impurity of egoism is not removed. By piercing through the Word faith is created, one knows himself and feels identified with Him. Through the Guru one knows himself, other attempts are useless.<sup>21</sup>

By serving the Guru mind becomes pure and peaceful. When the Guru's word abides in the mind egoism is destroyed, one receives the commodity of Name, and the mind cherishes this gain forever. It is through Grace that one finds it, not by his own efforts. Cling to the feet of the Guru, giving up all idea of self. By loving the True one, you will gain truth. All are liable to err except God, the Guru. When mind was awakened through Guru's instruction, love of God filled it. Nanak, when truth is not forgotten the word unites us with the Infinite.<sup>22</sup>

Nanak, the Guru is the tree of contentment, bearing the flowers of righteous conduct and the fruit of spiritual illumination. This fruit is ever green and full of juice. It ripens through deeds and meditation. He who tastes it enjoys the bliss of union with God. This Guru's gift is superior to all other gifts<sup>23</sup>.

(The (Guru) is the tree of gold, its leaves are corals and rubies and Jewels are its flowers. Its fruits are the

20. Siri Rag Ašt. 6. 3

21. Ibid. 9. 11

22. Ibid. 8. 12

23. Var Majh S. 1. P. 20



words that come out of his mouth (as a result) of his seeing God within himself. Nanak, When God showers His grace on a man and good luck is on his forehead, he worships the feet of the Guru in preference to bathing at the 68 sacred places. Violence, false attachment, greed and anger are the four rivers of fire. Falling in them burns a man, O Nanak! he can cross them by attaching himself to the feet of the Guru<sup>24</sup>.

I am a sacrifice to my Guru a hundred times dally. He hath turned men into gods without much delay. Nanak, those who do not put faith in the Guru and think themselves clever, will be left alone in the field like seedless sesame plants. And in that condition O Nanak! a hundred (beasts) will become their masters<sup>25</sup>. The poor plants flower and fructify like others but their pods contain ashes.<sup>26</sup>

Without the True Guru none can find God, without the True Guru none found Him. God Himself puts the word in (the heart of) the True Guru, who proclaims it outwardly. On meeting the True Guru everlasting salvation is found, when the mind gives up **moha**. To fix one's thoughts on the True one is the best of all deliberations. The Benefactor, the life of whole universe, is found<sup>27</sup>.

I am a sacrifice to the Satguru on meeting whom, I remembered my Lord. His teaching applied the collyrium of knowledge to my eyes and with sight thus illumined I saw the world. The ships of traders, who forget their Master and

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24. Var Majh S. 2, P. 20

25. Those who do not accept the discipline of the Guru are a prey to a hundred lusts of the body.

26. Var Asa S. 1, P. 1

27. Var Asa P. 6



put their faith on others, sank. The True Guru is the boat, but very few understand it. Through Guru's grace one crosses to the other bank<sup>28</sup>. When Guru's teaching was realised within, I got rid of the fickle understanding. When the light of Guru's teaching shone within all darkness was destroyed<sup>29</sup>.

The Guru meets those, in whose lot it was decreed. He instructs them in the nectar of the Name. Those who follow his teaching do not wander abegging. How can those who see Him Omnipresent bow to any other. No door-keeper at His door questions them. He, whom the Lord blesses with His grace, is saved through Guru's teachings<sup>30</sup>.

O Satguru! grant this boon to me, thou art a mighty giver. Rid me of egoism, vanity, anger, lust, and pride. Burn to ashes greed and gluttony and give me the Name as my support. Day and night the Name is ever-new and pure, it never gets sullied. Nanak, this is the way to emancipation, may Thy grace confer this bliss.<sup>31</sup>

The Name can be received from the Perfect Guru. The way to union is to be absorbed in Truth. The jogis flounder in their twelve sects and Sanyasis in their ten. He who through Guru's word dies (to self) and lives thus will reach the door of salvation. Without the Word all are following another, reflect on it in your mind. Nanak! They are the most fortunate who cherish Truth in their hearts.<sup>32</sup>

Serving the True Satguru I gathered truth. Whatever I did in his service stood by me in the end. The minions of

28. Var Aas P. 13

29. Sorathi 2. 1. 12

30. Suhi 3. 4. 5.

31. Var Suhi S. I, P. 15-

32. Ramkali Siddh Gosti 34

death can not harm me, the True one is my protector. The Guru's teachings awakened me and lit a lamp. The self-oriented are false, and without the Name are wandering aimlessly. They are beasts wrapped in the skins of men, their inside is black. 'Truth pervades everywhere' was realised through the True word. Nanak ! The Name is a treasure, this the perfect Guru showed me<sup>33</sup>.

That Satguru Purakh is wise who shows me my real abode in the body, where the chimes of five<sup>34</sup> notes are being played and the drum of the Word sounds, hearing which continents, worlds and nether regions, with systems and countries are wonder-struck. Strings emit deep notes where the King sits on the everlasting throne. In the harmony of mind hear these melodies and fix your attention on the thoughtless state. Reflecting on the gospel of the Ineffable, desires remerge into the mind. The lotus of heart is upturned and is filled with nectar, the mind does not wander any more. The repetition of the divine **Mantra** is not forgotten and the soul is merged in Him who is from the beginning, before the eons began. The five senses of knowledge and the organs through which they work become one-pointed now and the God-oriented finds his original home. Nanak is the slave of Him, who expressing the word finds this abode.<sup>35</sup>

### **Guru Reforms Through His Word**

Guru's word is Nada; Guru's word is Veda; Guru's word is inspired by God. Guru is Śiva, He is Viṣṇu and Brahma. Guru is Parvati, Lakshmi and Saraswati.<sup>36</sup> If you hearken to the teachings of the Guru, in your own understanding you

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33. Var Malar P. 14.

34. Notes from stringed instruments, from drums made of skin, from clanging of metal, from pitchers and breath blown instruments.

35. Var Malar S. 1. P 27



will find diamonds, jewels and pearls. O Guru ! make me realise the one. May I not forget Him who is the benefactor of all.<sup>37</sup> Without the Guru there is darkness, without the Word way can not be found. By finding light through Guru's instruction one is constantly intent on Truth. In that state time hath no effect, light blendeth with light.<sup>38</sup>

The True Guru turns false coins into true. Through the word the reformation is affected.<sup>39</sup> Mind is not controlled without the Guru's word. Remember the purest Name of God and give up the bitterness of egoism.<sup>40</sup> Why wander and why search now that the Guru through his word has shown the Reality. Giving up attachment to mineness I have found my true abode.<sup>41</sup> When the word of the Guru is enshrined in our heart, day and night it is full of light and enthusiasm. With folded hands pray to the Guru and he will show you the path to His abode.<sup>42</sup>

One knows the way through the Word of the True Guru, by depending on the Guru he gets real strength. He remembers the Name and recites beautiful **Bani**. If it pleases Thee he will discover Thy door.<sup>43</sup> He Himself spoke through

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36. Yogis proclaimed that they received knowledge through Nada attributed to Śiva. Brahma revealed the Vedas and Viṣṇu is their protector. Parbati, Sarsawati and lakṣmi are the companions respectively of the three gods.

37. Japu P. 5.

38. Siri Rag Aṣṭ 6. 4

39. Var Majh P. 12

40. Asa Aṣṭ. 1. 8

41. Ibid 1. 16

42. Suhi Chhant. 6. 2.5

43. Malar Aṣṭ 1.4

the Guru and had the Word proclaimed.<sup>44</sup> Guru's instruction leads us to loving devotion. Egoism inside is destroyed through the Word. The wandering mind is restrained and controlled; and the True Name fills our being.<sup>45</sup>

The Lord is Infinite. Very few find Him through Guru's teachings. They instruct their mind through Guru's Word. Believe that Guru's **Baṇi** is everlasting truth. This way the soul will be absorbed in the All-pervading.<sup>46</sup>

### **Guru's Word is the Guru**

The Guru's Word of great depth is the Guru, without the Word the World goes insane. Nanak, He whose mind is reconciled to truth is perfectly non-attached. He has the good luck to achieve the fourth state.<sup>47</sup> Says Nanak, a man will get salvation when he reflects on and loves the true **Baṇi**. The Word is the essence of all **Japas** and **Tapas**.<sup>48</sup>

The soul feels pangs again and again and to relieve its anguish wastes itself in sensual pleasures. He, who forgetteth the **Baṇi** (Guru's word) waileth like a leper.<sup>49</sup>

### **The Guru of Guru Nanak**

There is no distance between, I am one with Him, the Reality Immaculate, the light of all. Nanak, I met the Guru, the Supreme Lord, the Supreme Brahmn, who is higher than the highest.<sup>50</sup> I know no other **Japa**, **Tapa** or control, I repeat Thy Name, O lord ! Nanak hath met God

44. Var Malar P. 2

45. Parbhati Aṣṭ. 4. 2

46. Maru Solhe 14. 2. 8.

47. Sorathi Aṣṭ. 8.1

48. Dhanasri 5. 2. 4.

49. Dhanasri 1. 3. 5.

50. Sorathi 5. 11.



as his Guru, through the True Word deliverance has been obtained.<sup>51</sup> I met the True Guru, who is the author of the whole creation. Reflecting on His works I put faith in Him.<sup>52</sup>

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51. RamKali 3. 6

52. Ramkali Dakhni Aṣṭ.

## THE TRANSITORINESS OF WORDLY GOODS

Wealth and youth like flowers are guests only for a short time. Like the leaves of water-cress they wither when water dries up. Enjoy love of God, O dear one, when the youth is still in the ascendent. After a few years when body gets old you will feel tired. My loving friends have gone to sleep in their graves, I am also going that way unwillingly, whimpering incessantly. O beautiful bride, why do you not attend to the news, that you are proceeding day by day to your in-laws, you can not stay for ever in your parental home.<sup>1</sup> She who wastes her time in sleep here is being robbed in broad daylight. She will lose her bundle of virtues and will go with a load of sins<sup>2</sup>,

Houses and palaces with beautiful doors and thousands of strong forts, elephants, saddled horses and hundreds of thousands of armies did not accompany their masters when they left this world. They died spending invain their energies on these transient objects. Men gather silver, gold and other goods but they prove nets of trouble. Even if one gets control over the whole world without the Name death will break his head. When the soul departs, the body will fall into dust, evil-doers will be in a bad plight. We are delighted to look at our sons, husband and wife enjoy their common bed. For beautifying our bodies we use

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1. Death is the bridegroom, soul the bride, this World is the parental home of the soul.
  2. Siri Rag, 24

scents, sandal wood, clothes and other decorations. When dust returneth to dust, we leave our households here. We may be called Mehars, kings, Rajas, Raos or Khans. We may be chowdharies of Raos, burning in our pride. The self-oriented died stuck in the ocean of **Samsara**. but the God-oriented crossed the bottomless deep<sup>3</sup>.

Just as a Cowherd goes to his temporary shed we come to this World<sup>4</sup>. Those who build their houses for a permanent stay are acting on a false premise. Awake, awake ! O sleepers ! the caravan is departing. If we have to stay here for ever we may engage in such activity. Let us realise that when body falls, Soul will depart. Why are you beating your breasts crying 'Oee, Oee',<sup>5</sup> God alone is and will be. You are weeping for him, who will cry for you. Brothers, you are acting falsely following tradition. The dead person is not hearing your cries, you are enacting the show for the public. O Nanak, God alone who has lulled them to sleep can awaken them. If a person were aware of his real home he would not have wasted his life in sleep. If the departed one has taken some wealth with him, you may also accumulate it. Reflect on it. Trade in the commodity that will fulfill your destiny, so that you may not repent afterwards. Shun vice gather virtues, engage thus in your real occupation. Sow charity in the field of righteousness. Work hard on this husbandary. You will be recognised a good businessman, and you return home with profit. If God showers

3. Siri Rag Aṣṭ 16

4. In the Punjab in summer cowherds move to the hills from the plains to get fodder for their Cattle.

5. Literally it means, 'he, he'. The Guru means that he whom you are bewailing is not, now.



his grace a man meets the true Guru and reflects on his Instruction. He utters the Name, hears the Name and trades in the Name. Some earn a profit, some bear loss, the world has been going on that way. Whatever, pleases God, O Nanak, brings greatness to man<sup>6</sup>.

The juggler has put up a disguise, the world is His show. The show lasts for sometime, it then disperses speedily. Men under the influence of egoism are playing their game with false pride. The whole world will lose, but those who reflect on Guru's word will win<sup>7</sup>. Transient is the king, transient the subjects. The whole world is transitory. Transient is the pleasure-house, so is the palace and he who occupies them. Transient is gold, so is silver and the person who wears them. Transient is the body, so are the clothes and eminent beauty. Transient is the husband, so is the wife who wasted their lives in sexual enjoyment. Transient mortals love transient things and forget the Creator. Whom to befriend when the whole creation is transient? Falsehood is sweet, it is honey and has drowned ship-loads of mortals. Without Thee, O God, everything is most transient, Nanak Prays thus<sup>8</sup>.

Men set their hearts on Saddled horses fast as wind, harems with various decorations, houses, pleasure~~flowers~~ and mansions extensive and enjoy pleasures to their heart's content but if they know not God, they lose the game. They order viands for their tables and looking at their palaces forget death. Advancing old age defeats youth<sup>9</sup>.

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6. Asa Ast 10. 13

7. Asa Ast 4. 5. 22

8. Var Asa S. 1. P. 10

9. Var Asa p. 17



of Ranas and Raos survive not, nor paupers or eminent Faqirs. Turn by turn they depart, none offers them solace. The way is awfully dreadful, Ldeep lakes and hills. I am full of sins and am worried to death, without merits how will I reach home. With their merits the virtuous found God how can I meet them? I should also become like them by lovingly meditating on God in my heart. Man is full of vice but the virtues are also there. Without the True Guru he does not become aware of virtues as long as he reflects not on the Word<sup>10</sup>.

### Miseries of Mundane Life

Indra wept when he got a thousand female organs on his body (by the Curse of Gautam, whose wife he had seduced). Parshu Ram wept on reaching home (when he found his father killed). Ajai wept when he had to live by begging,<sup>11</sup> such punishments are awarded by Him. Ram Chander wept when during his banishment Sita and Lakshman were separated from him. The Ten-headed Ravana, who had brought Sita by playing on a **dauru**<sup>12</sup>, wept on losing Lanka. The Pandvas wept when working as labourers, the Pandvas who had Lord Kṛṣṇa on their side. Janmeja<sup>13</sup> wept on being misled once, for one mistake he became a sinner. The Sheikhs, the strivers and pirs weep in fear of pain they might face at their deaths. Kings, who had their ears split wept when they had to beg their food from door to door. The misers

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10. Ramkali Dakhni, Omkar 44

11. Ajai's queen Indumati died and he gave up his kingdom and became a sanyasin and had to beg his food.

12. A small drum.

13. Janmeja did not obey Vyas and was attacked by a serious disease.

weep when the wealth they had amassed is lost. The learned men weep on the loss of their knowledge. Young wife weeps when her husband is no more. Nanak! the whole World is full of misery. He alone, who obeys the Name, departs a winner, all other deeds do not count.<sup>14</sup>

### **The Four Causes of Misery**

Separation from dear ones causes pain. Hunger also makes one miserable. Suffering results when mighty death comes. When disease engulfs body it engenders distress. When forgetting God one indulges insensual pleasures diseases over-take the body. The blind **manas** is being punished. No physician ignorant of the real causes can cure these maladies.<sup>15</sup>

Pain is arsenic, the Name of Hari destroys its poisonous content. With the pestle of charity pound it in the mortar of contentment, Use this medicine daily, the body will not weaken. When the end comes it will remove the fear of death.<sup>16</sup> Take this medicine, O ignorant man its use will destroy all your evil tendencies.<sup>17</sup>

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14. Var Ramkali S. I. P. 14

15. Malar 2. 7

16. Lit. It will destroy the minions of death.

17. Malar 13. 8.

## HOW TO RESIST WORLDLY TEMPTATIONS (MAYA)

For me, a blind man, the Name of Hari is a staff to feel my way. Maya will not tempt me if I take refuge in the Lord. The Guru has shown me that He is my companion everywhere. Seeking Him inside and outside I saw the vision through the Word.<sup>1</sup> Attachment to Maya is like loving a discarded woman. Ugly, she is a great sorcerer. Sovereignty and beauty are false glories lasting for a short time. In this darkness light shines only when one takes to the Name. There is no doubt about it. I have given it up after fully testing it. None is called a bastard, if his father is known. Unity knows no fear, for the Creator does and causes to be done every thing.<sup>2</sup>

Men die panting for riches, but riches do not accompany them (hereafter). The soul departs facing-both-ways but wealth is left here. The Yama looks for the false-minder whose sins accompany them. If virtues were there, the mind would have turned inwards and would have been controlled. Calling 'mine' 'mine' they died and suffered pain without the Name. Where are their kingdoms, mansions, and palaces? Without the true Name life is a farce, Nanak! He the embodiment of wisdom and discernment knows all.<sup>3</sup>

People barter for money their religion and chastity, money, for which they will have to suffer here-after, can

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1. Suhi Aṣṭ. 2. 3. 5

2. Bilawal 3. 3.

3. Ramkali Dakhṇi, Omkar 42



not be called a friend. Those who possess worldly riches are (in reality) penniless. But in whose hearts Thou abidest are oceans of virtue.<sup>4</sup> It causes a good deal of discomfort to amass wealth, pain results when it is lost. Without the true Name, Nanak ! hunger is not appeased. Beauty can not satisfy this hunger. It increases whenever we see it. The pleasures of body cause pain in proportion to their immensity.<sup>5</sup> Without subduing the mind, Maya dies not. Those who have tried know it. By meditating on the Word they crossed the ocean of fear. The deluded mind runs after Maya. Surrounded by desire it does not concentrate. O man, with thy tongue tasting its flavour repeat the Name of Hari. They have lost the game who are much worried about elephants, good horses, gold, sons and women. It is a gamble, their life is wasted.<sup>6</sup> With wealth gathered they engage in sins. Pleasure and pain are ever standing at their door. If they repeat the Name of God with hearts devoted they will enjoy the peace of Sahaj (equipoise)<sup>7</sup>

The worms born in excreta die in the same. The more the indulgence in carnal pleasures, the more the incidence of disease, without the Guru none achieves the state of equipoise.<sup>8</sup> Much pain is the result of gluttony. Carnal pleasures give rise to diseases, that waste life in the end. Joys cannot destroy sorrow that follows them. Without resignation a man wanders in doubt.<sup>9</sup>

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4. Var Malar S. 1. P. 21

5. Var Malar S 2, P. 21

6. Prabhati Bibhas 1. 1.

7. Gauri Aṣṭ 3, 4, 5, 3 Lit. their pieces (in this game) will never mature

8. Malar 2. 3

9. Maru Solhe 7. 14



## THE NAME

The Lord is eternal, eternal is His Justice and Infinite love is His language. They discourse on it and pray for it Saying 'Give Us, give us' and the Giver giveth. What offering is then to be made to get admission to His Court ? What words should be spoken to win His love ? In the ambrosial hours of the morning reflect on His True Name and His glory. By works vesture (body) is obtained. (The door of liberation opens through His grace.) Nanak. know this wise that all round is the True One Himself.<sup>1</sup> The Name fills the whole creation. (There is no place where the Name is not<sup>2</sup> When hand, foot, body or any other part of it is soiled, the dirt is removed by washing it with water. When clothes are rendered impure by urine they are made clean by washing them with soap. So when the understanding is defiled by sin, it is washed by love of the Name.<sup>3</sup>)

Hear the Name, obey it and keep it lovingly in Thy heart. And thus wash all thy dirt by bathing at this internal **Tirath** (Sacred place).<sup>4</sup> (If one tongue of mine were to become a hundred thousand tongues-nay even twenty times that number, I would still repeat the Name of the Lord of the world a hundred thousand times (with every tongue).) (For) in this path the steps of the ladder consist of faith

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1. Japu P.4
  2. Japu P. 19
  3. Japu P. 20
  4. Japu P. 21

alone, mounting which one becomes united with the Lord.<sup>5</sup> Those who meditated on the Name, their toil is over. Their faces shine, so saith Nanak, and in their company many more shall be saved.<sup>6</sup> If one feels hunger for the True Name, His miseries will become food to appease it.<sup>7</sup> When I utter His Name I live, When I forget I die, but it is difficult to repeat the True Name.<sup>8</sup>

If mansions were built of pearls and studded with jewels, and plastered with musk, saffron, agar and sandal<sup>9</sup>, giving thee mental delight, seeing them do not be deluded into forgetfulness and give up remembering the Name. Without God the soul burns into ashes, I have enquired from my Guru. There is no other shelter. If the floor were studded with diamonds and rubies, with couches inlaid with jewels, occupied by a beauty whose face sparkles like a gem, making amorous movement, seeing her do not be deluded into forgetfulness and give up remembering the Name. If I were to become a Siddha with all the miraculous powers and plenty were to obey my call, if I could appear and disappear at will and win the reverence of the masses (having these) do not be deluded into forgetfulness and give up remembering the Name. If I were to become a Sultan and collecting an army ascend the throne, and were to issue orders and amass wealth, Nanak ! all this is like a whiff of air. Even if you get all this do not be deluded into forgetfulness and give up remembering the Name.<sup>10</sup>

5. Japu P. 32

6. Japu Last Sloka.

7. Asa 1. 3

8. Ibid. 1. 3

9. Perfumes prepared out of sweet smelling woods.

10. Siri Rag 1.



If I were to live for millions of years and have air for eat and drink, live in a cave where sun and moon do not show and not dream of sleep even, even then I can not evaluate Thee and say how great is Thy Name. The True Formless one has His own place. Men describe Him from hearsay, (He showers His grace on whomsoever He is pleased) If I were to be slaughtered and cut into pieces over and over again, and were ground into a mill, and were to be burnt in fire and turned into ashes, even then I can not evaluate Thee and say how great is Thy Name. If I were to fly like a bird and traverse a hundred skies, become invisible to all eyes and live without food and drink, even then I can not evaluate Thee and say how great is Thy Name. Nanak ! If I were to read books weighing lacs of maunds and were to explain their meanings, if ink were never exhausted and wind were my pen, even then I can not evaluate Thee and say how great is Thy Name.<sup>11</sup>

He alone lives, who enshrines God in his heart. Nanak, none else lives. Even if he lives, he will depart dishonoured. All he eats goes waste. Intoxication of royalty, intoxication of wealth, the shameless fellow dances under their influence. Nanak ! he departs defrauded and deprived. Without the Name he dies disgraced.<sup>12</sup> What is gained by eating or wearing fine clothes, if the True One is not enshrined in thy heart. Eating of raisons, clarified butter, sweet jaggery, fine flour and meat is of no avail, nor wearing of fine clothes and enjoying women on soft couches, nor armies, nor assistants and maid-servants and living in palaces. Without the True Name,

11. Siri Rag 2.

12. Var Majh P. 10, S. 1

Nanak, all these trappings lead to destruction.<sup>13</sup>

If I could clothe myself with fire and build a house in snows and eat iron, if I could drink like water all my miseries and drive earth according to my will, if I could weigh the skies in the balance against a **Tunk in** the other Scale, if I could increase my stature to an immeasurable extent and lead all men by nose-strings, if I could have so much power in my mind as to accomplish and make others do whatever I wished yea the gifts of the Lord are as great as He is and he gives them according to His pleasure. But he gives the gift of True Name and singing His glory to Him on whom He looks with grace.<sup>14</sup> He who enshrines the Name in his heart and has the nectar of the Name in his mouth, him the Name of God makes desireless as God Himself is.<sup>15</sup>

In the body made of elements (fire, water, etc.) air makes us talk furiously. The tongue and other senses have their own separate tastes. Our eyes fall on sensual pleasures and love and fear of God exist not. But a man will find the Name only when he dies to self.<sup>16</sup> They<sup>17</sup> are five and I am single, how can I protect myself? O mind! They beat and loot everyday, to whom should I complain? O mind! utter the Name of God. You have also to face a host of minions of death hereafter.<sup>18</sup> The World is such a gambler, it forgets the Name but prays for pleasures of all kinds.<sup>19</sup> The mind and mouth of

13. Var Majh P. 10. S. 2.

14. Var Majh S. 1., P. 19

15. Gauri 1. 6

16. Gauri 2. 7

17. Lust, anger, greed, false attachment and pride.

18. Gauri 1. 2. 14

19. Gauri Guarari Aṣṭ. 1.4



him who does not remember Thee, are full of bitter things and poisons.<sup>20</sup> Nanak! to whom should I disclose the plight of the unfortunates who are wasting their lives.<sup>21</sup> Making my mind a stone I shall rub the sandal-wood of the Name on it. By mixing it with saffron of good deeds I shall worship Thee in my heart. Worship Him by meditating on the Name, without it there is no worship. No use bathing the gods outside thee. Wash thy own mind. By cleaning the soul of all the dirt thou shalt find the way to salvation.<sup>22</sup> Those who taste (the Name) know its flavour. Like a dumb-man eating sweets, one can not describe the Indescribable, O brother, ever follow where He leads. When the Giver makes one meet the Guru he gets the right understanding, without the Guru one gets no insight. Do what he asks you to do, other devices are of no avail.<sup>23</sup>

Should I go to bathe at a sacred place? That holy place is the Name. Reflection on the Word is the **tirath** leading to knowledge of self. The knowledge imparted by the Guru is the real **Tirath** ever auspicious to dip in. I always pray for the Name of Hari, bestow on me this gift. O Sustainer of earth! The World is sick, the Name is the remedy. Without Truth dirt clings (to the soul). (Guru's Word ever sheds pure light, (Those who follow) daily bathe in the holy waters of truth.<sup>24</sup> Nanak! burn this body, the wretch has forgotten the Name. Otherwise when the low-lying pool of thy heart hath been filled with layers of straw (sins) it will

20. Lit. bitter goards, poison, Akk, Dhatura and Nim.

21. Var Majh S. 1., P. 21

22. Gauri 2. 1

23. Sorathi Ast. 6. 1.

24. Dhanasri Chhant. 1.1

be out of thy reach (to clean it)<sup>25</sup>

In the fourteen<sup>26</sup> worlds lit by two lamps of sun and moon, all the souls are traders. The shops are open to transact business. Whoever arrives is subject to departure. The Broker **Dharma** paints signs on the bundles. Nanak ! (those with) the profit of Name will be accepted. When they reach home drums of victory will sound. They will get the glory due to the True Name.<sup>27</sup> The swan has left singing praises of God and is pecking at carrions, earning a hundred reproaches by day and a thousand by night. Cursed is the life spent in mere gluttony and distending the tummy. Nanak! except love for the True Name all other attachments are inimical (to the soul).

The Jewel of the Name is a priceless diamond. The True Lord is Deathless and Immeasurable. The tongue becomes pure and speech truthful. And one finds his true abode without rolling in dust any more.<sup>28</sup> The fickle mind concentrates not. The beast browses sprouts stealthily. When one enshrines the lotus feet of God in his heart, he gets everlasting life and perpetual discernment. All minds are ever occupied in thought, but concentrating thought on one alone brings joy. (When the Name of God dwells in one's heart and occupies it permanently he gets salvation and returns home with honour.<sup>29</sup>)

By concentrating on the Name the dialogue bears fruit. Concentration on the Name is perpetual asceticism. Concen-

25. Var Suhi S.1. P. 11.

26. Seven upper and seven lower regions.

27. Var Suhi S. 1. P. 13

28. Ramkali Ast. 2.6

29. Ramkali Dakhni, Oamkar 23

tration on the Name results in righteous deeds, Concentration on the Name begets knowledge and reflection on His attributes. All speech is useless without the Name. All hail to them, Nanak, who concentrate on the Name,<sup>30</sup> Concentration on the Name destroys egoism. Concentration on the Name leads to absorption in Truth. By concentrating on the Name one knows discrimination and the way to union. Those who cocentrate on the Name find the door to salvation. Concentration on the Name results in the knowledge of three worlds. Nanak, concentration on the Name brings everlasting peace.<sup>31</sup>

Hear O Avdhut! the sum-total of this dialogue, without the Name union is not attained. Those who concentrate on the Name remain in ecstasy day by day and the Name begets everlasting peace. The Name brings awareness and from the Name everything becomes clear. Withoutt he Name people don various garbs, the True One hath Himself sent them into wilderness. O Avdhut, when the Name is gifted by the **Satguru** one learns the way to Yoga. Reflect on it in your mind and you will find that without the Name there is no salvation.<sup>32</sup>

This wealth is obtainable everywhere. The egocentric regard it distant and wander in vain. That wealth and merchandise of the Name is in my heart. This wealth saves everyone on whom Thou bestowest it. This wealth is not destroyed by fire; thieves cannot steal it. This wealth does not drown in water, neither is anyone punished for possessing it. The greatness of this strange fact about it hear, O fellomen! none

30. Ramkali Siddh Gost 33.

31. Ramkali Siddh Gost. 32

32. Ibid. 72



has reached the supreme state without this wealth. Nanak tells you the story of the Indescribable. One finds this wealth when he meets the Satguru.<sup>33</sup> Pure is his body, shining is his soul, in which is the Name, the spark of the Immaculate God. Such a man drinks all miseries like nectar, he will not be subject to pain again.<sup>34</sup>

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33. Maru 5.8

34. Maru Solhe, 6. 14

## SHABAD (THE WORD)

Those who love the Word become pure, they give up lust, anger, and egoism. Ever and ever they praise the Name and in their hearts enshrine God. Why to forget Him who is the sustenance of all souls.<sup>1</sup> Those who accept death (of ego) according to the Word die for the last time. They will not die again. Through the Word one begins to love the Name and finds God. Without the Word, the world goes astray and dies and is born again and again. All people extol themselves, from great to greater, but without the Guru none gets the knowledge of self, hearsay and talk is of no avail. Through the Word one gets that knowledge and gets rid of egoism, O Nanak!<sup>2</sup>

The Rawals waste their lives in their ten sects, so do the Sanyasis in their twelve creeds. So do the Yogis, Kaprias and the plucked-hair, without the Word all will have nooses round their necks. Those who concentrate on the Word are the perfect Bairagis, they beg alms in their own body and fix their attention on love of the One alone. The Brahmans read and discuss and engage in acts prescribed and make others do the same. Without real understanding they can not see the path, the egocentric undergo the misery of separation. Those united through the Word engage in pure deeds and get honour in the True Court. Ever their attention is fixed on the Name and in every age they are absorbed in Truth. All the acts, duties, purities, controls, mutterings and

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1. Siri Rag Ašt. 6. 8.

2. Ibid. 7. 8; 8.

asceticisms are contained in the Word. Nanak! When His grace makes one meet the Satguru, his miseries, sins and death vanish<sup>3</sup>.

Thy will is obeyed in all the four directions. In all the four directions Thy Name is honoured. The True Word, O God, fills all souls, but the Indestructible Reality is found by Thy grace.<sup>4</sup>

3. Parbhati 4. 16

4. Malar Aṣṭ 8. 1. 4.



## PRAISE OF GOD

Sing His praise, hear it sung and lovingly enshrine it in your heart. He will take you to the abode of peace, destroying all your miseries<sup>1</sup>. Trade ye traders! carefully choosing your merchandise, such goods as will last you to the end. The Financier in the yond is very wise, he will carefully inspect the commodity. Brothers! repeat Ram with full concentration, take with you the stock-in-trade of God's praises. The Bridegroom will be pleased to see that. Those who have not the capital of truth, how can they be happy? By trading in false goods, mind and body both become impure. Like the deer caught in a noose they will endure great pain and continuous wailing. False coins are not gathered in the bag, they shall not obtain the sight of God or Guru. False ones lose their caste and honour, no one succeeds through falsity. The false one practises deceit, having come he departs with dishonour. Nanak! praising God through Guru's Word, the mind is rightly instructed. Those who are imbued with the love of God's Name bear no (mental) loads or doubts. Repeat the Name of Hari. This will earn you a decent profit and with God enshrined in your heart you will become fearless.<sup>2</sup>

Thou art an emperor and I call you a **Mian**, what glory can such praise bring to you. But I utter, Lord, whatever you make me utter, I, a fool, do not know how to describe Thee.

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1. Japu P. 5.

2. Siri Rag 4. 23.

Teach me to sing Thy virtues and how to stick to truth and resignation. Whatever has come into being is from Thee. All this is Thy glory, I do not know Thy limits, O my Lord, what can a blind man like me boast of? What description can I give, after discoursing on Thee again and again I find that the indescribable can not be described. Let me say what pleases Thee, a little of Thy glory. There are many dogs at Thy door, I am a stranger, I bark for (the needs of) the body. If Nanak gives up devotion, his Master will not give up His greatness.<sup>3</sup> He who reflects on virtues becomes a gnostic. Through such reflection he will receive knowledge. In this world rare is the man, who bestows virtues. Reflect on the righteous conduct of the Guru. The unknowable and unfathomable cannot be evaluated. Him we meet when He makes us do so. The virtuous bride daily meditates on His attributes. Nanak! through Guru's instruction we meet the Friend.<sup>4</sup>

We are born in pain, die in pain and live in pain in this world. And they talk of pain, pain hereafter. They read books and proclaim it. Bundles of pain are opened, no joy comes out of them. (Whilst living) the soul burnt in pain and in pain it departed wailing. Nanak, the mind and body of those who love to praise God become green again. The fires of pain are extinguished, for them pain even acted as a remedy (to remind them of God)<sup>5</sup>.

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3. Bilawal 4. 1.

4. Ramkali Dakhni, Oamkar P. 13.

5. Var Sarang S. 1. P. 8

## TRUE COMPANY

Q. How to distinguish the true congregation ?

A. Where only the Name is discoursed upon. The True Guru hath made it clear, Nanak ! That the Name only is His demand<sup>1</sup>. Our understanding is a bird, by our actions it soars high or low. Sometimes it sits on a **chandan** tree, at another time it clings to a branch of **akk**. Nanak ! so it works under the orders of the Master from times of Yore.<sup>2</sup> In good company one becomes good. He runs after virtue and washes off his sins. Without serving the Guru the state of **sahj** is not reached.<sup>3</sup> In a pond of brackish water a crow washes, rubs and rubs its body to become clean. Its mind and body are dirty on account of sins, its filthy beak emits foul smell. The swan found not the **Mansarover** lake living in the company of the crow, a bird of ill omen. Such is the love of the materialists, O men of knowledge ! understand the effect of such affection. Say hail, hail to the congregation of saints, and engage in the works of the God-oriented. A bath in the sacred river, e. i., the Guru will wash you clean.<sup>4</sup>

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1. Siri Rag Ghar 3.5
  2. Var Majh S. 2. P. 21
  3. Asa Ast 7. 5.
  4. Slok varan ton wadhik 10.



## SANT-SADH-GURMUKH

For the saint God sustains the universe. He (the saint) knows the self and contemplates Reality. Truth and love of God are enshrined in his heart. Nanak Sayeth, I am a slave of his.<sup>1</sup> They always speak the truth, not an iota of falsehood in it. The God-oriented follow the will of God. They take refuge with the True one and thus remain unaffected. The God-oriented walks determinedly in the path indicated by the Guru and does not swerve from it. Firm in truth as instructed by the Guru he spontaneously repeats the Name of God. He drinks this nectar and churns Reality. His meat is Reality, the Name of God. He is **Parmhans**, with the light of Infinite truth inside. Wherever he casts his eyes he sees only one God. His conduct is based on truth alone and thus he remains detached. By serving at the feet of Guru he has reached the supreme state. His mind is reconciled to itself, its wanderings in egoism are over."<sup>2</sup>

The God-oriented person sings and talks of Him. He evaluates and makes others evaluate Him. The God-oriented comes and goes unhindered. He removes the dirt inside and burns his defects. His thought is equal to the knowledge gained through hearing of **Nad** and study of the Vedas. Reflection on God is his ablution and code of conduct. The Word is the essence of nectar for Him. Nanak, The God-

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1. Gauri Aṣṭ 9. 8.

2. Gauri Aṣṭ. 6. 15

oriented crosses to the other shore.<sup>3</sup> Few will reflect on these words, yea, those who are God-oriented. These words come from the Great **Puruṣa**, through them one gets established in his own abode.<sup>4</sup>

The God-oriented walks in the fear of God. The God-oriented refashions through Guru's Word his refractory mind. He sings praises of the Impeccable qualities of Hari and gets to the supreme state of purity. Every hair of his body meditates on God. Nanak! the God-oriented is thus absorbed in Truth.

By practising Guru's Word one gets knowledge of Vedas. By practising Guru's Word one swims across. By practising Guru's Word one becomes a gnostic. By practising Guru's Word one knows how to dive inside. Through the Word of the Guru one meets the Infinite and Unknowable. Through the Word of the Guru one finds the door of salvation. The God-oriented through his reflections describes the Indescribable. The God-oriented accomplishes his object whilst living in his family. He repeats the Name with love in his heart. Through the Word he finds the right conduct. Through the Word, piercing through the veil, he knows the Reality and makes other know it. Nanak, by burning his egoism he is absorbed in God.

The God-oriented gets all the eight miraculous powers and all wisdom. The God-oriented crosses the ocean of **samsara** through unalloyed truth. The God-oriented knows the distinction between right and wrong occasion. The God-oriented knows what is worldliness and what is renunciation. The God-oriented makes others swim and get across the

3. Ramkali Dakhni, Oamkar 22.

4. Ibid. 40

ocean. Nanak ! The God-oriented saves through the Word. The creator has created the earth for men to be developed into God-oriented persons. Birth and death are His play in it. He is imbued with love for God through the Guru's Word. Dyed in truth he returns home with honour. Without the True Word none gets that glory. Nanak ! how can one be absorbed in Truth without the Name.<sup>5</sup>

The God-oriented takes to the Name, charity and cleanliness. The God-oriented in natural poise meditates on God. The God-oriented is honoured in God's Court. The God-oriented is the chief destroyer of fear. The God-oriented makes others do what ought to be done. The God-oriented, Nanak ! unites men with God. The God-oriented knows what is described in smritis, Śāstras and the Vedas. The God-oriented knows the secret that God pervades all hearts. The God-oriented rids his mind of enmity and hostility. The God-oriented crosses out all account of what others do to him. The God-oriented is imbued with the love of the Name. The God-oriented Nanak ! knows his Lord.<sup>6</sup> The God-oriented has subdued his mind by destroying egoism. The God-oriented has enshrined truth in his heart. The God-oriented got victory over the world and destroyed death. The God-oriented will not encounter defeat in His court. The God-oriented knows how to unite others with God. The God-oriented Nanak ! knows God through the Word.<sup>7</sup>

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5. Ramkali Siddh Gosht. 27-31

6. Ramkali Siddh Goshti. 36. 37

7. Ibid 71



## EARN MERITS

All merits are thine, I have none, but without acquiring virtues there is no devotion.<sup>1</sup> Bathe in the waters of goodness, and apply the scent of charity to your body. Your face will shine only when you obtain the gift of the Name-the gift that is more valuable than lacs of other gifts.<sup>2</sup> Ask the fortunate brides with what virtues did they ingratiate the Bridegroom. "we adorned ourselves with patience, contentment and sweet speech. You will meet the blissful Bridegroom when you listen to the words of the Guru."<sup>3</sup>

We may dwell at holy places, practise silent repetitions, asceticism, self-control, charity and other good acts, but without the True One, of what avail are they. Whatever a man sows he will reap, without acquiring merits life is wasted. O seeker! she who is slave to virtue gets peace. She, who getting rid of all demerits, is absorbed in Him, is the perfect disciple of the Guru.<sup>4</sup> He who departs gathering virtues will not suffer; he will not be subject to birth and death. The net of death of Yama will not affect him, he will go across through loving devotion and fear of God.<sup>5</sup> Sincerity and patience are the signs of true lovers, endurance is the sustenance of angels. They will get the vision of the Perfect One, The falterers find no place

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1. Japu P. 21

2. Siri Rag 3. 5

3. Ibid 2. 10

4. Siri Rag Aṣṭ 1. 6

5. Siri Rag Pahre 5. 2.

there.<sup>6</sup> We are good at talking, but vile in behaviour. Impure and black in our hearts, but white outside, we want to emulate those who stand to serve at His door. Imbued with the love of the Bridegroom they enjoy His love in Peace. Being powerful they remain powerless and humble, my life will become fruitful if I could have their company.<sup>7</sup> Make Truth your vow (of penance), make righteous conduct lines of your cooking square and bathe in the repetition of Name. Those alone will be deemed highest hereafter who do not tender sinful advice to men.<sup>8</sup> Attributeless God is pleased by merits, by effacing self and meditating on Him. When He showers His grace one meets the Guru, he gathers virtue and burns his vices through the Word, and through the Guru he is blessed with the gift of the Name.<sup>9</sup>

The virtuous brides ingratiated the bridegroom, why is the meritless bride wailing. If she too becomes virtuous, she can go to win love of the groom. If right conduct is made the charm and the **manas** the thread, then the jewel of Name, whose value cannot be measured, can be strung on it.<sup>10</sup> Nanak! as many sins we commit as many are chains round our neck. These chains can be broken, if we acquire merits, They are our brothers and kinsmen. The sinness will not be honoured hereafter. The Guruless will be beaten and thrown out.<sup>11</sup> If one has a bag of merits, he could take it out and spread its perfume. If our friends have got virtues, let us meet them and share their good qualities. Share good qualities and pay no

6. Var Siri Rag S. 2. P. 2

7. Var Siri Rag S. 2 P. 7

8. Ibid S. 1. P. 20

9. Gauri Guarari Aṣṭ 6. 3

10. Vadhans 2. 2.

11. Sorathi 4. 1.

regard to their defects. Wearing these silken garments (of virtue) and adorned with other requisites we should have our own meeting place. we should speak well of others in whatever company we sit and stirring deep drink nectar. If we have a bag of merits, we should take it out and spread its perfume.<sup>12</sup>

Give up lust, anger, and speaking ill of others. Give up greed and covetousness and become worryless. Break the chains of illusion and being detached enjoy the bliss of the beatific vision within you. She is ill-mannered, a ghoul, black and vile at heart, and has many demerits. If she had virtues, she could meet the Beloved. She, who is truthful, well-mannered, self-controlled, ever good and is immersed in the love of her Lord day and night is deemed perfect in the family.<sup>13</sup>

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12. Suhi Chhant 3. 1. 4.

13. Var Maru S. 2 P. 5



## ETHICAL CONDUCT

Violence, delusion, greed and anger, all four are the rivers of fire. Those who enter them are burnt. One is saved by clinging to His feet.<sup>1</sup> The world is in bondage, the saved ones are those who destroy their egoism. In this world there are many who discuss gnosis, very few act up to it. In this world there are many learned men, very few who contemplate what they learn. Without meeting the True Guru, all wander in pride.<sup>2</sup>

Give up greed, O blind men! in greed there is much suffering. When the True Lord dwells in our heart, the poison of egoism is destroyed. Give up the evil path of suspense, you will be robbed therein. Take refuge with the True Guru and praise the Name, day and night.<sup>3</sup> Adopt compassion, contentment and love, they will be thy sustenance on the path of the Name. Drive out all evil thoughts from thy mind, the True one will give thee the gift of truth.<sup>4</sup>

The Guru is the ocean, the jewel mine, which contains many precious stones. Bathe in it and purify your five senses of knowledge, mind and intellect, O soul of mine. When it pleased God I bathed in that pure water and contemplating (Guru's word) obtained truth, contentment, compassion, **Dharma** and forbearance. I gave up lust, anger, hypocrisy and sensual pleasures

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1. Var Majh S. 2. P. 20

2. Asa Ašt 6. 3.

3. Asa Ašt 6. 15.

4. Ibid. 5. 21

and in my heart clung to the True Name. Egoism, the waves of greed and avarice were exhausted, I met Him who is compassionate to the lowly. Nanak, there is no sacred place equal to the Guru, the sustainer of the universe.<sup>5</sup>

Insipid speech, Nanak! makes mind and body dull. By such speech one is called a person of unsavoury words and earns indlfferent reputation. such a person will be thrown out of His Court and his face will be spat upon. He will be called a fool and will be punished with shoe-beatings.<sup>6</sup>

Those who love their Beloved, love all men.<sup>7</sup>

Truth can be contained only in a pure vessel (heart) but few adopt pure conduct. The string of my heart now vibrates in unison with the supreme chord, Nanak has sought refuge with Thee.<sup>8</sup> Shun vice and run after virtues, those who commit sins will have to repent. Those who can not distinguish between right and wrong occasion, sink in mud again and again. With dirt of greed inside and much falsity in speech, why are you washing your body from outside ? Through the Guru ever repeat the Pure Name, then alone will your inside become pure. Shun greed, give up calumny and falsehood, then you will be rewarded with truth through Guru's teachings. Keep me in the way that pleases Thee, O God, Thy servant Nanak will glorify Thee through the word.<sup>9</sup>

Go, O Raj kumaris! my daughters, go and contemplate the True Name in the early hours of the morning. Render love-

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5. Asa Chhant 3. 2.

6. Var Asa S. 1. P. 20

7. Wadhans 1. 1.

8. Sorath 5. 6.

9. Sorath 4. 9.

based service to the Beloved Lord and through the word of the Guru annihilate all thirst for sensual pleasures. My mind has been bewitched by the Enchanter. Through the Guru's Word I have known Thee. Take pity on me, we want to stand at the door of the Lord, content with Thy Name.<sup>10</sup>

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10. Basant Aṣṭ. 8. 1. These lines were addressed to the dancing girls sent in Singhaldwip to tempt Guru Nanak.



# HUMILITY

Low castes amongst the low, nay lowest of the low even, Nanak wants to be in their company, he has no desire to emulate the high-ups. Thy looks of benevolence fall where the lowly are cared for.<sup>1</sup> As the wide ocean is full of water so am I full of sins. Take pity on me and show mercy, Thou canst make the sinking stones swim. The soul burns like fire and knife is being thrust in the heart. But if one knows His will, Prays Nanak, then he will have peace, day and night.<sup>2</sup> I a jobless minstrel was given employment. 'Sing my praises day and night', was the Royal order. The minstrel was called to His presence by the Master, and was given the robe of singing His everlasting glory. Real nectar of the Name was given him to drink. Those who through Guru's instruction took to their fill this ambrosia obtained peace. He blessed the minstrel, who began to sing the Word. Nanak, those who adore the truth, meet the Perfect one.<sup>3</sup>

Human in form, Nanak by Name, acting like a dog, waiting for orders at other's door, if by the grace of the Guru he considers himself a guest in this World, he may get some honour in His Court.<sup>4</sup> I am a slave of Thy servants, am a waiter at Thy door. I shall live the life Thou ordainest,

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1. Siri Rag 4.3

2. Gauri Cheti 6.5.17

3. Var Majh P. 27

4. Asa 4. 4.

with Thy Name on my tongue.<sup>5</sup> If Thou desirest thy welfare, perform virtuous deeds and let Thy self be known as lowly.<sup>6</sup> I am a minstrel of low caste, others regard themselves high born.<sup>7</sup> Straight is the **Simbal** tree, very tall and of big expanse, with hope they (the birds) come to it, disappointed whither should they go ? Insipid are its fruit, nauseating are its flowers, useless are its leaves. Sweetness and humility are the essence of all virtues and good qualities, O Nanak. All bow to themselves, none bows to others. Weighed in a balance, the substance that lowers the scale is adjudged heavier. But mere bowing of head accomplishes nothing if heart is unclean. A hunter who kills deer bends himself double.<sup>8</sup>

I am a fallen sinner, an hypocrite, Thou, O Formless one ! art pure. I have taken refuge with Thee, O Lord, tasting nectar and enamoured of its supreme flavour. Thou art the shelter of the shelterless, O Creator ! honour and greatness come to those who have the wealth of the Name in their purses and who are absorbed in the Word. Thou art perfect, we are imperfect and worthless, Thou art weighty, we are wightless. Day and night and every morning our mind is attuned to Thee. O soul ! repeat the Name of God with thy tongue.<sup>9</sup> Do not call thyself good, nor regard any one a sinner. Nanak, when egoism is destroyed, all appear to be the images of the True One.<sup>10</sup> The head of Nanak is at the feet of

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5. Asa Aṣṭ 1. 19

6. Var Asa P.5

7. Ibid P. 9

8. Var Asa S. I. P. 14

9. Sorath 2. 5

10. Maru Kafi 2. 10

all. I am a sacrifice to all Thy Names.<sup>11</sup> If there is a servant of God from a high caste, let none talk of him. But if there is a servant of God out of low castes, let him, O Nanak, wear shoes of my skin.<sup>12</sup>

One hundred maunds of Ghee and Gur are consumed by an elephant and five hundred maunds of grain. It roars, wheezes and raises dust. It will repent, when it breaths its last. Blind and mad through pride she died, the Lord broke its earthly frame. A sparrow is content with a pick of few grains and flying in the sky chirps. If she chirps the Name of God and the Lord is pleased, she is the better of the two. The powerful lion kills hundreds of animals and many subsist on his leavings. In his strength he considers his den too small, but the beast repents when he dies. Whom the blind one wants to hear his thunder, it does not please the Lord. The A'k-hopper loves its A'k-plant and sitting on its branches nimbles its leaves. If it utters the name of God and the Lord is pleased, it is better than the lion. Nanak ! In this world we tarry for a few days, we work for happiness but get pain instead. Many talk of renunciation but few can practise it. A fly dies in jaggery. Those, whom You protect, are not touched by worldliness. They will cross this ocean of fear.<sup>13</sup>

Thou art powerful, I am a creature of Thy nature. A dog at Thy door. I am intoxicated with Thy Name. This intoxication grows more and more daily.<sup>14</sup> Nanak ! thou alone art a fool, the rest of the world is sane. Dishonour will come to

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11. Basant 4. 2.

12. Malar 4. 1. 6

13. Var Malar S. 2. P. 19

14. Ibid S. 2. P. 27



bodies in which the Name does not sprout.<sup>15</sup>

I do not regard anyone a fool or a wiseman. Ever imbued with the love of God I utter His Name everyday. Baba, I may be a fool but I am a sacrifice to His Name. Thou art the Creator. Thou art far-seeing and wise. Through Thy Name I shall be saved. Fool and wise are the two appellations of the same light, they are not different (in essence). But he is the head of all fools who has no faith in the Name.<sup>16</sup>

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15. Parbhati 4. 2  
16. Maru Aṣṭ 1,2, 11

# SERVICE OF HUMANITY

The darts (of desire) hit the body. Service (of fellow men) brings peace. The whole world is a passing show. But if one practises service in this world, he will get a seat in His court, Nanak, with arms swinging in joy.<sup>1</sup> With heart bent on service and with righteous conduct, the mind will remain contented in remembrance of the Unknowable and Inscrutable.<sup>2</sup>

Only the contented can serve others. Meditating on the Truth of all truths, they do not put their foot on the evil path and with good deeds practise **Dharma**. They break all worldly bonds and live simple<sup>3</sup> lives. Thou art a Great-Giver, Thou daily showerest Thy blessings on them and they progress further and further. By glorifying Thee they find the supreme state.<sup>4</sup> Through the Guru this knowledge has come to me. 'Intent on service find joy in singing His praises'. Seeking creates knowledge, wrangling destroys it. May I be a sacrifice to my Guru, the Creator of the whole universe.<sup>5</sup>

All souls are Thine, but without service none gets its fulfilment. Happiness and sorrow lie in Thy pleasure, without the Name the soul finds no rest<sup>6</sup>.

That service is true which is done with the soul exulting in

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1. Siri Rag 4. 33.
  2. Gauri Ast 3.3
  3. Lit. take food and water in small quantities.
  4. Var Asa P. 7
  5. Malar 3. 3
  6. Asa 4. 19

the Name day and night. Those who resign themselves to Thy will find no obstacle in their way<sup>7</sup>.

Without service there is no fulfilment. Service is the right deed<sup>8</sup>.

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7 Asa Aṣṭ 3. 20

8. Maru 2. 10.



# LOVE OF GOD

If thou longest to play the game of love, place thy head on thy palm and then enter my lane. If thou wantest to put thy foot on this path, do not hesitate to offer thy head.<sup>1</sup>

O my soul, love God as the lotus loves water. It is tossed by waves from one side to the other but through love it blooms more and more. It began its life in water, without water it will die. O my soul, how can thou be emancipated without love, till through the Guru, God fills Thy inside and blesses thee with treasures of devotion.

O my soul, love God as a fish loves water. The more the water the more is its joy, its mind and trunk, nay the whole body, enjoys peace. Without water it can not live for a moment, God knows the pain of its heart.

O my soul, love God as a **Chatrik** loves rain. Pools are full, deserts are green but it cannot get one drop, why? One gets what His grace gives, one has to bow his head to what he is destined.

O my soul, love God as a Chakwi loves the Sun. For a moment she does not fall asleep, thinks her partner distant though nearby. The self-oriented are not aware of His presence, the God-oriented see Him ever present<sup>2</sup>.

By meditating on Reality through the Guru the gift of love is obtained. By adorning herself with Guru's Word

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1. Slok Varan ton Wadhik, 21

2. Siri Rag Ast., 3. 11.

the bride destroyed her egoism. Through infinite love of the Guru she met her spouse inside her.<sup>3</sup>

The peacocks have begun to sing their song, Sister! the rainy season has begun. I, the bride, have been tied with the strings of Thy loving looks, coveting them like a greedy person. May I sacrifice myself unto Thy vision, may I sacrifice myself unto Thy name. With Thee I feel honoured, What pride can I feel without Thee ? Break your bracelets on thy couch, O foolish woman, along with armlets and even forearms. In spite of all thy adornments the Groom is enamoured of others. May the arms which have not clung round the neck of the Groom, burn, they do not need the bangle-seller, nor bracelets nor bangles.

All my friends have gone to propitiate the Groom where should I, the unfortunate one, go? O my friend, I consider myself well-mannered but none of my manners pleases the Groom. I plaited my hair carefully and their parting was filled with **sandhur**, but received no welcome on my arrival, I shall now pine unto death. I wept and the whole creation wept, wept also the birds of the forest, only the pang of separation in my body did not melt, which kept me apart from my Beloved. I saw Him in a dream but then He vanished and my tears flowed continuously. I can not come to Thee, O beloved, nor can I send someone to thee. Come O lucky sleep again, I may see the Groom once more. What may I offer to Him who will talk to me of Thee, O lord ! I shall cut my head for a seat for him and serve him without a head. Why not die and give up life when the Beloved has become a stranger<sup>4</sup>.

Without love of God all other talk is false. As long as

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3. Siri Rag Aṣṭ., 5. 12.

4. Wadhans 1.3

one gets His gifts, he thinks well of Him.<sup>5</sup> He will beautify those who have love in their hearts. Their joys will multiply and their pains will be destroyed. There is not the least doubt that they will be saved by Him without fail. Red colour (of **Maya**) is a nocturnal dream, a necklace without a string. The God-oriented meditating on Brahmā are dyed in the fast crimson of **majith**. Nanak when one is imbued with His love all evils burn into ashes.<sup>6</sup> Those who did not taste the flavour of love and the joy of union with the Groom are like guests in a deserted home, they depart as they came.<sup>7</sup>

Some say Nanak has been possessed by an evil spirit, others say he has lost his mental balance. A few declare Nanak is a human being, though helpless. yea, Nanak is insane, he is mad for God, he does not recognise anyone but Him. One would like to be known as mad if he becomes mad through the fear of the Lord and does not recognise anyone else except Him, when one engages himself only in one pursuit, recognises the will of Master and cares little for otherwise councils, when he loves God, disparages himself and regards all other his superiors<sup>8</sup>.

When I am thine everything is mine, when 'I am not', 'Thou art'. Thou art powerful, Thou art all knowing, Thy power threads the whole creation. Thou Thyself sendest men and Thou Thyself recallest them, Thou lookest after Thy own creation. Thou art True, Nanak! Thy glory is eternal, Truth alone will count in Thy ledger.<sup>9</sup>

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5. Var Wadhans S. 2. P. 20.

6. Var Suhi S. 2. P. 4

7. Ibid S. 1. P. 16

8. Maru 4. 7

9. Var Sarang 6. 2. P. 13.



A chakvi does not wish her eyes to close, without her mate she wants no sleep. When the day dawns she sees her beloved and falls at his feet again and again. The Groom is pleased with love. I am so thirsty for Him that I do not want to live in the world for a moment without Him. The lotus is in the lake, but it blooms spontaneously through rays from the sky. My love for the beloved has taken such a turn now that the light in me is blended with His light. A **Chatrik** cries 'prio, prio' without water, and goes on repeating its laments. Thick clouds rain in the ten directions, but its thirst is not quenched without a direct drop. A fish is born in water, lives in it and suffers pain and pleasure according to its past deeds. It can not live without water for a short time even, its life and death depend on it.<sup>10</sup>

They have called a physician for diagnosis, he feels my pulse. The ignorant physician does not know that the pang is in my heart.<sup>11</sup>

He Himself hath created earth and He Himself looketh after it. Without the fear of God delusion is not destroyed nor doth love of the Name grow in one's heart. Fear is kindled by the True Guru and the door of liberation found. Fear takes a man into the state of **Sahj** and his light blendeth with the light Infinite. Fear leadeth one to the Fearless, whose limits can not be measured. The ego-centred do not know the value of fear, they burn in desire and wail. Nanak ! By Guru's instruction the Name filled the heart and peace was obtained.<sup>12</sup> Without the Guru there is no

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10. Malar Ast. 1, 2, 3, 4; I.

11. Var Malar S 1. P. 3

12. Ibid. P. 22

gnosis, without righteousness no meditation. Witness without truth destroys root and branch.<sup>13</sup>

O pool, thou art green with golden lotuses, what demerit hath burnt thy body black ? There is a defect in me. I know water is with me but do not realise it. A realisation that would make the body bloom and dye it with brilliance fourfold.<sup>14</sup> What the perfect one hath done is perfect, there is no short-coming or redundance in it. Nanak ! the God-oriented realise it and are absorbed in the Perfect One.<sup>15</sup>

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13. Slok Varan Ton Wadhik 21.

14. Slok Varan Ton Wadhik 30

15. Ibid 33

## HUKAM (WILL, COMMAND, DECREE)

Even if I think of Him a hundred thousands times, by thinking He cannot be made an object of thought. By silence (this quest for Truth) can not be stifled even if my attention remains fixed like a continuous flow. Spiritual hunger can not be appeased if I possess loads of worlds. A hundred, nay a hundred thousand devices of worldly wisdom will not lead me (to that destination). Then how to get possessed of Truth, how can the veil of falsehood be rent? By submitting to the will of the Ordainer-the destiny set for the soul at the time of its creation<sup>1</sup>. His will cannot be described in words but by His will all forms came into being. By His will were created the souls, by the same will they are exalted. High and low exist through His will; they experience joy and sorrow as decreed by Him. His will bestows grace on some (and they get salvation), others are ever made to wander (in transmigration) by the same will. Everything is subject to His will, nothing is beyond its pale. Nanak, if one were to realise His will, he would give up egoism.<sup>2</sup>

The Ordainer by His will directeth everything in its path; but Nanak! free from care He rejoiceth.<sup>3</sup> By his decree all souls come into existence and they engage in activity as decreed by Him. by His decree they are subject to death and according to His decree they are merged in Truth. Nanak, whatever He wills happens,

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1. Japu P. 1.
  2. Japu P. 2
  3. Japu P. 3



nothing can be controlled by the Creatures.<sup>4</sup> Those whom he makes to obey His will enshrine the Word in their hearts. Those brides are fortunate who love the Bridegroom. Those who experience the taste of resignation (to His will) banish all doubt from their minds. Nanak! know him to be the True Guru, who unites all to God.<sup>5</sup> He who knows His will, discourses on attributes of Hari. Through the Word of the Guru he traces the Name of God. All will have to render account at the True Court, those alone will get salvation who shine with the Name.<sup>6</sup> The God-oriented came to know Thy everlasting **Hukm**. Through Guru's instruction they annihilated egoism and recognised truth. Through the Word they traced Thy everlasting court, and reflecting on the True Word they were merged in Truth.<sup>7</sup>

Brahma, Viṣṇu, R̥ṣis, Munis, Śiva, Indra and all those ascetics living on alms, will adorn the True Court if they obey Thy will; the disobedient will die in their pride.<sup>8</sup> Man comes by His will and dies by His will. The whole creation is the outcome of His will. By His will paradise, this world and the nether region came into being and the power of His will supports them. The bull of His will bears the load of this earth, by His will air and water remain in the skies, by His will the conscious soul lives in the house of inert matter and plays the part assigned to it. By His will heavens stay without a support. By His will exist the dwellers in waters and deserts in the three worlds. By his will they breath and ever get their food and His will watches over them. By His will were born the ten

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4. Siri Rag Aṣṭ. 8. 4

5. Siri Rag Ghar 3. 10. 1

6. Majh Aṣṭ 3. 1. 7

7. Var Majh P. 14

8. Maru 2. 10

incarnations and innumerable gods and demons. He who obeys His will is honoured in His court and by His will he is absorbed in Truth. By His will passed the Thirty-six Yugas(of inactivity). The reflections of the Siddhas and the strivers follow His will. He Himself is the Master who leads by the nose the whole Creation, and saves those on whom He showers His grace.<sup>9</sup>

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9. Maru Sohle 2, 16.

## RESIGNATION

Nanak ! vain prattle it is to pray for the gift of joy and the withdrawal of sorrows. Joy and sorrow are both the robes from His door which men go wearing. Where speech brings frustration it is better to be silent.<sup>1</sup> Pain became the cure, pleasure the malady, for when there was pleasure heart sought Him not.<sup>2</sup> If a servant who has taken up service works with love for the master, he gets more and more respect and gets double the wages. He who claims equality with his master is put to shame. He loses what he was getting and is beaten on his face with shoes. Let us praise Him whose gifts we eat, Nanak ! prayer works with the Master, command will not succeed.<sup>3</sup>

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1. Var Majh S. 2. P. 24

2. Var Asa S. 1. P. 12

3. Ibid P. 22.



## LEARNING VERSUS CONDUCT

One may read cart-loads of books, he may read camel-loads. He may read boat-fuls, he may read books which will fill a cellar. One may read for all his years, nay even for all his months. One may read for his whole life, even for all his breaths. Nanak ! only one thing will count, the rest is all an exercise in egoism.<sup>1</sup> The more manuscripts he copies and reads, the more worried he becomes.<sup>2</sup> They all talk of gnosis and in their talk indulge in wrangling, which causes pain. Very few abstain from the exercise of their tongue, but none will get salvation without being imbued with the love of God.<sup>3</sup> If one understands gnosis, he is to be called a learned Pundit. If one knows that one light fills all living beings, he will be rid of egoism.<sup>4</sup>

One Primeval **Purusha** is the giver and he is eternal. He who through the Guru discerns this in these letters will not have to render account any more.<sup>5</sup> A teacher may be termed educated when he dispenses knowledge spontaneously. He digests what he reads and arrives at the reality and fixes his attention on the Name of God. The egotist sells knowledge, earns poison and eats poison. The fool does not understand the Word and is steeped in ignorance. A teacher is called God-oriented when he gives this instru-

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1. Var Asa S. 1. P. 9

2. Ibid S. 2. P. 9

3. Bilawal Aṣṭ 2. 1.

4. Asa Patti 4.

5. Ibid 2

ction to his disciples. "Remember the Name, gather the Name and earn this profit in this world." Truth in the mind is the true slate, by it read the True Word. Nanak ! he alone is educated, he alone is a far-seeing Pundit, who wears the garland of the Name of God round his neck.<sup>6</sup>

An educated man who is greedy, avaricious and vain is to be termed a fool.<sup>7</sup> The secret is not known by mere reading but by discernment. Very few will be absorbed in Truth through the robes of the six schools of Philosophy.<sup>8</sup> The Pundit read the Vedas and expound them, but they do not know the secret of the Reality inside. Without the Guru none gets this awareness and understanding, that the True Lord pervades all souls.<sup>9</sup> Comprehension of learning consists in doing good to others.<sup>10</sup> Reading texts of religious books, the smrities, the Vedas and Puranas and many other compositions the **manas** began to act various parts but was not attuned to Him.<sup>11</sup>

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6. Ramkali Dakhni, Oamkar. 53, 54.

7. Var Majh P. 6.

8. Ibid. P. 21

9. Asa 4. 21.

10. Asa 1. 25

11. Gauri Aṣṭ 7. 11.

# WITHOUT INNER CHANGE ROBES, RITES, RITUALS, FORMS, CEREMONIES AND PILGRIMAGES ARE OF NO AVAIL

I would bathe at sacred places if that could win His pleasure, without that baths are of no avail.<sup>1</sup> If one were to live for four Yugas-nay even ten times longer, and were to become famous in all the nine continents,<sup>2</sup> and have all men as his followers, winning a good name if he were to have esteem and praise of the whole world, none would care for him if he were devoid of His Grace. He shall be a worm inside a worm and sinners even will accuse him.<sup>3</sup> Bathing at sacred places, ascetic practices, acts of mercy, charity and generosity can win only a little merit, if one at all gets it.<sup>4</sup> The fire of doubt is not extinguished if one were to roam from country to country. If inner dirt is not washed accursed be such life and the robes worn.<sup>5</sup> By mere talk one can not get salvation, nor by reading loads of books. By keeping the body clean one can not get it, without loving devotion to God. Nanak if one does not forget the Name, the Guru will make him meet the Creator.<sup>6</sup>

The Pundits read books but do not understand their

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1. Japu P.6
  2. According to old Indian Geographers the earth had nine continents.
  3. Japu P.7
  4. Ibid P.21
  5. Siri Rag 1.22
  6. Siri Rag Aṣṭ, 8, 6.



import. They preach to others simply to get some money. The world is being misled by false talk, the real thing is to mould life according to the Word.<sup>7</sup> By reading the written word we beguile ourselves, and robes create pride. What is the use of bathing at sacred places, when the mind is dirty with vanity. Without the Guru none can properly instruct the mind, the imperious ruler of the body.<sup>8</sup>

One may burn the body in fire, cutting it into very small pieces. One may turn his mind and body into firewood and daily burn them. Crores of such actions will not equal the Name of God. One may have his body sawn into two parts by putting his head under a saw. One may destroy his body in the Himalayan snows, even then the mind will not be cured of its disease. I have carefully examined such practices, they do not equal the Name of God. One may give in charity forts of gold and a number of horses, elephants, land and herds of cows, even then pride and vanity remain inside. My mind has been pierced by the Name of God, truly a gift of the Guru.<sup>9</sup>

Evil understanding is a **doomni**<sup>10</sup>, cruelty a butcher, slandering others a sweepress and anger a **Chandali** in your inside, of what avail is the drawing of lines, when these four are sitting with you.<sup>11</sup> I may dig a cave in the golden mountain or sit in waters in nether regions, I may stand upside down on my head on this earth or in the skies.

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7. Ibid 6. 5.

8. Ibid 4.12.

9. Ibid 4. 14

10. A low caste woman.

11. Var Siri Rag S. 1. P. 20

I may thoroughly cover the body with clothes and ever keep washing it clean, or worship the deity whom the Vedas declare of white, red, yellow and black colour (in the four Yugas respectively)<sup>12</sup>, or remain dirty rolling in filth, all these are the different modes of evil understanding. Nanak ! reflecting on the Word I should destroy egoism and annihilate self.<sup>13</sup> Washing his clothes he washes his body and regards this as self-control. He is unaware of the dirt within, he tries to rub clean his outside. The blind man is deluded into the net of the Yama. He regards belongings of others as his own and suffers pain through egoism. Nanak ! when egoism is destroyed through the Guru then a man begins to meditate on the Name of God. He repeats the Name, propitiates the Name and gets peace through the Name.<sup>14</sup>

Tells lies and eats carrion (receives bribes) but he goes about admonishing others. He Himself is deluded and misleads others. Nanak ! of such complexion is the leader<sup>15</sup> Some pick up roots and herbs to eat and live in forests. Some roam in ochre-coloured robes calling themselves Yogis and Sannyasis. Full of desire inside, hankering after food and clothes, they waste their lives in vain, neither they are householders nor **udasis**. They can not avoid death and desires arising out of three **gunas**. The God of death can not approach him who listens to Guru's instruction, and becomes a servant of the servants of God. Relying on the True word and with truth in his mind he practises detachment

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12. In Satya Yuga my colour is white, yellow in Treta Yuga. It is red in Duapra and black in kali Yuga. Maha Bharat Vana: 189. 32

13. Var Majh S. 1 P. 4.

14. Ibid S. I. P. 4

15. Ibid S. 1, P. 5



even living in his home. Nanak ! Those who serve their Satguru give up all desires.<sup>16</sup>

The bride is full of avarice and greed, intoxicated with pride and absorbed in Maya. With these defects the ignorant woman will not meet the Bridegroom.<sup>17</sup> They preach renunciation to the world but establish their own **Maths**. Leaving their own abodes how will they find truth ? Attached to mineness they love women. They are neither **Avdhuts** nor householders. O Yogi, stick to your seat, to remove the misery of doubt. Are you not ashamed of begging from door to door ? you sing hymns but do not know yourself. How can your suffering be over. If you with love in your heart take to the Guru's Word, instead of alms obtained by begging you will get the food of highest thoughts. Those who rub ashes and practise fraud will have to undergo the punishment of Yama for their attachment to Maya. In the broken bowl<sup>18</sup> the gift of love will not stay. Bound by ties of your **Karma** you will come and go. They call themselves celebrities but do not practise continence. When begging they address women as mothers but cast lustful eyes on them. Cruel, they have not been illumined by light. They are sunk head to foot in worldly desires. They wear a patched coat as the robe of their order. Like an actor they are playing their assumed parts. The fire of anxiety is scorching their minds. How can they go across without righteous deeds. They wear crystal rings in their ears, but one can not get salvation without real knowledge. Their tongues covet relishing food. They have become beasts and can not get rid of that

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16. Ibid P. 5

17. Tilang 2. 4

18. Disturbed mind.



stigma. All men are under the sway of three qualities (**gunas**) and the Jogis too. Sorrow will be over by reflecting on the Word. He who becomes pure through the True Word knows the real way to Jog. Thou possessest all the nine treasures. Thou hast power to create and destroy. Whatever Thou wishest will happen. When Truth fills the heart, celibacy, charity and self-control result. Nanak, such a Jogi is the friend of all the three worlds<sup>19</sup>.

Some sit in forests in hilly areas. Forgetting the Name they rot in pride. Without the Name, meditation and knowledge are of no avail. The God-oriented receive honour in His court. Through obstinacy or egoism one can not find God. He may read sacred texts himself and explain to the masses. He wanders at holy places but is not cured of mental diseases. How can he obtain peace without the Name. He tried to be a celibate but failed, His mind wavers, he will go to hell. There in the city of Yama he will be punished. Without the Name the soul keeps burning. The Siddhas, the strivers and many venerable munis, practise self-control through **Hatha** but get no satisfaction. Those who reflect on the Word and take to Guru's sɛrvice become pure in mind and body, losing all pride. Those who are blessed with Thy grace receive the gift of True Name. They lovingly take shelter with Thee. From Thee springs loving devotion when the God-oriented repeat the Name of Hari. The pride of egoism vanishes when the mind gets absorbed. That state cannot be achieved by falsehood or simulation. Without Guru's word one finds not his home. This is the essence of thought of the God-oriented, O Nanak<sup>20</sup>!

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19. Ramkali Aṣṭ. 2

20. Ramkali Aṣṭ. 8. 6

Lust and anger destroy the body just as borax melts gold. When gold undergoes the heat of fire and rubbing against the touch-stone, in the eyes of the bullion-merchant its purity increases. The world is full of beasts and egoism is the butcher. The Creator after creating it has ordered it thiswise. He who has created us evaluates our deeds. What else should I say after this, nothing more can be said<sup>21</sup>. How to Kill evil propensities? How to revive the longing for union? (this is the real problem). No use in having the ears split and living on alms. Which is the word that stabilises the mind? The Name only leads from perdition to everlasting life. When pain and pleasure are alike to a man, then says Nanak, he has realised the Guru's teachings. The jogis are following the six traditional paths, they are neither householders nor avdhuts (ascetics). Why will he who is absorbed in the Formless go to beg alms.<sup>22</sup>

**Yajnas, havanas, Charities, austerities, worships** tormenting the body and undergoing other painful methods daily, will not earn salvation without **Ram Nam**, the God-oriented get emancipation through the Name. Without **Ram Nam** birth in this world is useless. Without the Name one eats poison, speaks venomous words, and after a fruitless life dies and wanders in transmigration. He reads books, lectures on grammer and performs Sandhya three times a day, but without Guru's word one can not get salvation, without **Ram Nam** he dies entangled. Taking a staff and bowl, wearing a tuft of hair on his head, a **Yagyopweet** and a **Dhoti** he goes to holy places wandering incessantly, without **Ram Nam** he will not get peace, repeating the Name of Hari he shall go across. With a

21. Ramkali Dakhni, oamkar 18

22. Var Ramkali S. 7 P. 12



knot of tangled hair on his head, and smearing his body with ashes, giving up clothes he goes about naked, without **Ram Nam** he gets no satisfaction, bound by his past deeds he dons these robes<sup>23</sup>.

His mind unattuned to True Name finds no peace, he wastes his life in egoistic deeds. Greedy for other people's wealth, lustful for other women and taking to other people's calumny, he eats poison and suffers pain. Without understanding the Word, he is not freed of fear and fraud. His mind is set on pelf and he always talks of money. He is accumulating tremendous load on his head, has wasted his life and death and rebirth will pursue him<sup>24</sup>. Some go to dwell in forests and give up speaking. Some break open ice and drink icy-cold water. Some smear their limbs with ashes and do not wash off the dirt. Some wear dreadful tangled hair and give up their family and home connections. Some wander naked day and night and enjoy no sleep. Some burn their limbs in fire and deform themselves. Without the Name the body will return to dust, their wailings will be of no avail. They will shine at the door of the Master who serve the True Guru<sup>25</sup>.

The True One unknowable and unfathomable is not pleased with obduracy. Some sing **Rags** with their variations, music does not win His grace. Some dance to perfect tunes, but with no devotion. Some fools do not eat cereals, what should I say to them. Their carnal desires are increased and know no satisfaction. Ceremonial performances increased several-fold

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23. Bhairo 4. 7. 8

24. Malar 1. 3.

25. Var Malar P. 15



simply waste life. In this world the Name is the only thing worth gaining. The God-oriented drink this nectar and gain love and devotion to God<sup>26</sup>.

Without tha True Name, Nanak ! of what use are the sacrificial mark and the sacred thread<sup>27</sup>.

Make compassion the cotton and contentment the thread with knots of celibacy and twists of generosity. If thou hast this sacred thread (Janaeu) then, O priest, put it round the neck. Neither will it break nor burn nor will it be lost. Blessed are those men, Nanak ! who depart with this thread round their necks.

A thread is bought for **four cauries** (shells) and sitting on a plastered square it is put round the neck. Instructions are whispered into the ear and the Brahman becomes the Guru. The man dies, the thread wears off and he goes into the next world without a thread. A hundred thousands thefts, a hundred thousand adulteries, a hundred thousands falsehoods, a hundred thousands abuses, a hundred thousands frauds and other innumerable sins go with the soul night and day. A thread is spun out of cotton and the Brahman comes and twists it. A he-goat is slaughtered in the Mohammadan way, it is cooked and eaten, and all say "let the investiture take place". When the thread wears off, it is exchanged for another. Nanak! the thread would not break if it had some strength. By obeying the Name, faith is produced and by singing His praises true thread is spun. It is put round the neck in His court, such a sacred thread will not break. No thread for the senses, no thread for the woman, whose

26. Var Malar P. 17

27. Var Asa. S. 1 P. 8

spittle daily falls on his beard. No thread for the feet, no thread for the hands, no thread for the tongue, none for the eyes. He himself goes about without a thread, but is putting twisted threads round the necks of others. Receives fees for officiating at a marriage and from his almanic determines an auspicious day. Hear and see, O men this strange fact. Blind in heart he calls himself a wise man.<sup>28</sup>

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28. Var Asa S. 1, 2, 3, 4 P. 15

## WHAT SHOULD A MAN EAT

Friends! such viands ruin our happiness, taking which breeds disease in the body and sinful thoughts in the mind... Friends ! such dresses ruin our happiness which cause pain to the body and sinful thoughts in the mind.<sup>1</sup>

Man is first conceived in flesh and remains in the womb of flesh. When life quickens the foetus, his mouth, bones, skin and body are all made of flesh. When he comes out of the womb the breasts of flesh are given in his mouth. His mouth is of flesh, tongue is of flesh and his breath resides in (a tabernacle) of flesh. When growing old he marries, he brings home (another body) of flesh. Flesh begets flesh and all our relations are through flesh. On meeting the True Guru when man understands His will, everything will go right. By his own efforts he will not be liberated. Nanak! such talk leads to perdition.

Fools wrangle about meat diet, they know nothing of gnosis or meditation. What is meat ? What is vegetable ? In what do sins consist ? It was the custom of gods to kill rhinoceroses and burn libations of their flesh in their **Yajnas**. They abjure flesh, sit holding their noses in semblance of meditation but devour men at night. They make a show to deceive people but know nothing of gnosis and meditation. Nanak! what to say to a blind man, he will not find the way by talk. Blind is he who acts blindly and lacks mental sight. They are born of the blood of their father and mother but



do not eat fish and flesh. When a man and a woman meet at night and indulge in sexual intercourse, then we are conceived in flesh, we are born of flesh and are vessels of flesh. O priest! Thou called Thyself wise but knowest nothing of real gnosis and meditation. O Swami, thou considerest the flesh from outside bad but calleth the flesh at home good. All the animals are born of flesh and the soul taketh its abode in flesh. They whose Guru is blind eat forbidden things but shun what ought to be eaten.

We are conceived in flesh, are born of flesh and are vessels of flesh, O Priest! thou regardest thyself wise but knowest nothing of gnosis and meditation. The puranas allow flesh, the semitic books permit it, in the four ages flesh has been taken. In **Yajnas** and marriage feasts flesh is an esteemed food, it has been used there always. Men and women are born of flesh, even kings and emperors. If they go to hell, thou shouldst not accept charity of them. He who gives goes to hell, he who receives goes to paradise, look at this atrocity. Thou, O Priest! art very wise, thou thyself understandest not but explainest it to others. O priest, thou knowest not how flesh hath been produced? Grain, sugercane and cotton are the products of water, nay all the three worlds, are regarded the creation of water. Water says I am good in many ways, water has many modifications. Thou canst become e sannyasi, if thou givest up all these things, Nanak thinks thus.<sup>2</sup>

## PURITY OF HEART AND MIND

Clean is the body, in which resides the True Name. That body is dyed with truth and fear of God and the tongue talks of true purpose of life. When the look of grace of the True One falls on it, it will not be cast in the crucible again.<sup>1</sup> Those are not to be called pure, who sit with bodies washed. O Nanak ! those alone are pure, who enshrine God in their hearts.<sup>2</sup> After disfiguring the body with falsehood, what is the use of sacred baths. Practice of truth is the bath acceptable to Him. When truth is in the heart, one becomes truthful, and will meet the True one. This understanding will not dawn without His writ. All other talk is useless. In whatever company thou sittest, talk of goodness and write how to concentrate on the Word. After disfiguring the body with falsehood what is the use of sacred baths.<sup>3</sup>

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1. Siri Rag 2. 15
  2. Var Asa S. 2, P. 17
  3. Wadhans Chhant 1. 1.

## CONQUEST OF MIND

Conquer the mind and the whole world is conquered.<sup>1</sup>  
If clothes become impure when soiled with blood, how can be pure the hearts of those who suck the blood of their fellowmen. Nanak, utter the Name of God when the heart is rid of all evil. Otherwise it is a worldly show-it is practising untruth.<sup>2</sup>

As long as the mind is not subdued success eludes us. The mind is under the sway of five passions, evil understanding and duality. When the mind is reconciled to the Guru it is concentrated...The misled mind thinks of many evils. The misled mind brings a load on our heads. When it is reconciled it thinks of one God alone. The misled mind goes to the house of **Maya** full of desires, it can not be stabilized. Devote thy self to God, man, and it will taste the highest happiness...The fickle mind runs out again and again. The True one is pure. He is not pleased with impurity. Nanak, the God-oriented glorify God (to get rid of evil propensities).<sup>3</sup>

A sinful mind is like a mad elephant. It roams dazed in the forest of illusion and delusion. Driven by death it wanders hither and thither, but when God-oriented it seeks and finds its own home. Say, how will this foolish mind become one-pointed? Without learning that, it will under

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1. Japu P. 28

2. Var Majh S. 1., P. 6

3. Gauri Guarari Ašt. 1, 2, 3, 8, 3.



go the pain of death. In His own benevolence when He makes one meet the True Guru, his true words will crush the thorn of death to annihilation. Whether this mind is the result of our past actions or it is by nature unstable, or is born out of the coming together of the five elements, the fact is that the foolish mind is in the grip of sin and greed, and will become beautiful when being God-oriented repeats the Name. Through the Guru's Word the mind will find its peace. Through the Guru's Word it will get knowledge of the three worlds. Whether the mind is of a Yogin under going austerities or of a house-holder through the Guru it will know itself and the Lord. When it gives up egoism, desire and doubt present in all minds, it becomes detached. The God-oriented tastes the elixir of the Name. God will protect his honour here and hereafter. This mind, brave in battle, becomes a king and becomes fearless and God-oriented through the Name. It subjugates the five warriors, defeating them in the combat. By getting firm hold on egoism he brings them down all together. Through the Guru it gives up other attachments and flavours and wakes up in devotion through Guru's Word. Hearing and reflecting on the indestructible Word it is reconciled and knowledge of self makes it (a devotee) of the Formless one. This mind becomes pure and seeks His door and abode. Through the Guru it constantly thinks of loving devotion. Through Guru's benevolence day and night it is absorbed in love of God-God who is primeval, was before the eons began and permeates all vessels. The mind is intoxicated, drinking the elixir of the Name. Through the Guru it has found the elixir of all elixirs. For devotion it abides at Guru's feet and it becomes Nanak ! the servant

of the servants of men of God.<sup>4</sup>

The bride is at home but the groom is considered to be in a distant land, she remembers him and pines. There will be no delay in union if she makes the right resolve.<sup>5</sup> When one meets the Guru he gives this instruction, restrain the fickle mind from wandering and keep it in its own abode. See the Invisible and abide in wonder, pain will disappear and joy will take its place.<sup>6</sup> Wash the vessel, disinfect it by sunning and then gather milk. Deeds are the milk and motive the ferment, expecting no reward turn it into curd. Repeat the Name alone. All other works are useless. Make subjugation of mind the wooden pieces and constant vigilance the churning cord. It will be churned when thy tongue repeats the Name, thus thou wilt get the nectar. Make mind the box<sup>7</sup>, bathe in the pool of truth inside it and with leaves of faith worship Thy God. If thou offer thy life in worship and serve Him like a servant, thou wilt ever enjoy the love of the Lord.<sup>8</sup>

Abide inside, do not wander outside, why discard nectar and eat poison. O mind of mine, acquire this gnosis and become the slave of the True One. All talk glibly of gnosis and meditation but bound in bonds the whole world wanders. He becomes the servant who serves Him who pervades waters, deserts, earth and skies. I am not good nor others are bad. Prays Nanak ! it is He who saves.<sup>9</sup> The mind died through the Word and willingly accepted death.

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4. Asa Aṣṭ. 9; 8

5. Var wadhans S. 1 P. 20.

6. Sorathi; 6.11

7. Sampat is the box wherein the Brahmans keep their idols.

8. Suhi 4.1.

9. Suhi. 4. 1. 2.



When it rested in the True one, it got stabilized. I am a sacrifice to the Guru and look to none else. Nanak ! dyed in the Name it was saved.<sup>10</sup> Through Guru's word the mind was concentrated automatically. Imbued with the love of God it is reconciled. The egotists misled by doubt become perplexed. How can it live without God, revealed through Guru's Word.<sup>11</sup> Intellect does what **manas** dictates. It is the **manas** which decides what is sin and what is virtue. Intoxicated with the wine of illusion it is never satisfied. Satisfaction and salvation come when love of God fills it.<sup>12</sup>

When by His grace a man propitiates Truth alone and his intellect is disciplined, he, as it were, gets all the eight miraculous powers of the Yogins. When he is unaffected by material surroundings created by air, water and fire, he is face to face with the True Name of the Pure one. When his mind gets absorbed in it, death will not consume him, says Nanak.<sup>13</sup> The real fast on the eleventh lunar day consists in concentrating the mind on the One, and giving up violence, desire for possession and attachment. The reward for such a fast will be knowledge of the spirit, but if one indulges in mere hypocrisy he will not see the Reality. True fasting consists in being pure and detached. Impurity will not touch those who have been made pure by the True One.<sup>14</sup>

The body is a tree, on it sits a bird, the mind, with five others namely five senses of knowledge. If they all com-

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10. Bilawal 4.3

11. Bilawal 1.4.

12. Bilawal Aṣṭ. 1.2.

13. Bilawal Thitti. 10

14. Ibid 13



bine to pick up Reality, they will not be entangled in the net in the least. But if they fly hither and thither in haste looking for the bait (of sensual pleasures) they are caught in the net, lose their wings and their demerits create difficult situations. How can they now free themselves without True God. Singing His praises is the most valuable deed. They will be freed when the great Master Himself helps them. When He takes pity, by the grace of the Guru they will be emancipated. Greatness is in His hands, He bestows it on whomsoever He is pleased.<sup>15</sup> One should get rid of lust, anger and egoism and kill the five thieves through the Word, should fight with the mind with the sword of gnosis, all desires will merge in their source.<sup>16</sup> I wandered in wilderness, none showed me the path. Ask wise men if some one will assuage my pain. When the True Guru took his abode in the heart I saw the Friend in the same place. the soul was satisfied, Nanak, by singing His praises and absorption in the True Name.<sup>17</sup>

By the will of the Ordainer the creation came into being. Truth will be esteemed in His court. The lord will take account of our deeds, do not be misled by this worldly show. A **Darvesh** is he who keeps a guard over his heart and sets it in the right path. The Creator keeps an account of our fascinations and loves, O Nanak ! Like the bumble-bee the saints live detached lives, and see God every where. A precious stone is pierced by a precious stone and then it beautifies the neck.<sup>18</sup> There is one way dear to Him, heart

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15. Ramkali Dakhni, Oamkar 33.

16. Maru solhe 3. 3.

17. Var Maru S. 1. P, 3.

18. Ibid S. 1. & 2. P. 12

full of innocence and fear of God. A heart filled with jealousy brings much misery and soils thoughts, words and deeds. The world is a bottomless ocean of the three **gunas**, how to find its depth? One can cross it if he meets the True Guru who is totally detached. In the midst of this ocean pain and misery abound, without the True Name, Nanak, hunger of none is satisfied.<sup>19</sup>

When one can contain (the Name) which is difficult to contain, the nine apertures<sup>20</sup> are dammed. When one worships (the Name) with his whole life, the body does not deteriorate. (He does not care) whence he came and whither he will go. He becomes aware of His will and knows the Reality. This acquisition comes to him through the grace of the Guru. Nanak ! He who considers 'he is' will be held. 'I am not,' I shall not wander in births.<sup>21</sup> As thou seest thy mind, similar minds have others. Our thoughts determine our state. Our actions determine our ideals. Ask the True Guru, he will lead you to the state of **Sahj**<sup>22</sup> (equipoise)

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19. Var Maru S. 1. 3; P. 14

20. 2 ears, 2 nostrils, 2 eyes, mouth, organ of generation and anus.

21. Egoists will be born again and again, those who have destroyed egoism will not suffer birth any more. Var Malar S. 2. P. 24

22. Parbhati Aṣṭ. 3. 1.

**PART IV**  
**FALSE STEPS**



PART II  
Faint, illegible text

## FALSE SPIRITUAL GUIDES

Should I become a guide, who does not understand himself but preaches to others. Nanak, if a blind man is the path-finder, he will have all his companions robbed. Here-after he will receive blow on his face, such will be his end <sup>1</sup>

If a blind man becomes the guide, how will he show the way. How will he who is duped himself on account of stupidity find the path. How will he know the way and reach the destination. The words of the blind create confusion. Without the Name of God nothing becomes clear, the blind drown themselves in their own entanglements.<sup>2</sup> Those who bestow robes are mad, those who receive them cover themselves with shame. A rat too big to be accomodated in his burrow, attaches in addition a chhaj<sup>3</sup> to his waist. Those who bless die, those who receive their blessing die too. Nanak, who do not know His will, where will they be placed in the end.<sup>4</sup>

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1. Var Majh S.2. P. 6

2. Suhi Chhant 6. 2. 5.

3. A winnowing instrument.

4. Var Malar S.1 P. 19

## IDOL WORSHIP

The Hindus are altogether mistaken and have taken the wrong path. They worship what sage **Narda** asked them to do. They worship stones, which neither see nor speak. They are ignorant fools and are in total darkness. The stone itself sinks, how can it take one across.<sup>1</sup> I shall never fall a prey to doubt and shall never worship anyone else but God and shall not go to graves or crematoria. Influenced by desire I shall not visit houses of others, my thirst has been quenched by the Name.<sup>2</sup>

Brothers! people are worshipping gods and goddesses. What request should I make to them, what can they give? Stones may be washed in water, brothers! but they will sink in it.<sup>3</sup> They live in woods or in sacred places and worship stones. Wandering in doubt from place to place they have become dejected. How can one whose mind is dirty become pure? Only he who is merged in truth will be honoured.<sup>4</sup> O Pundit! worship and propitiate God as thy **saligram** and wear the **Tulsi** rosary of good deeds. Contemplate the Name of God and make it thy raft and pray. O merciful! take pity on me. 'Why art thou wasting thy life in irrigating barren soil. The wall of mud must fall why plaster it with mortar.'<sup>5</sup>

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1. Var Bihagra S.2. P. 20

2. Sorathi Aṣṭ 1.1.

3. Ibid. 6.4.

4. Dhanasari Aṣṭ. 6. 2.

5. Basant Hindol 1.9.



He has in his home (the images) of Narayan with all his courtiers. He worships it and keeps it washed. He offers saffron sandal and flowers to it and falls at its feet again and again to propitiate it. But he begs his food and raiment from men. The blind man is being punished for his blind deeds. The idol neither gives food to the hungry nor can protect them from death. The blind crowd is engaged in a blind contention.<sup>6</sup>

## USELESS RITES, RITUALS, FORMS AND CEREMONIES

The Name alone in my lamp, in which is put the oil of sorrow. When the lamp is lit, the oil dries up, and my tryst with death is over. Do not engage in useless rituals, O people ! Hundreds of thousands of logs may be gathered, one spark of fire will destroy them. God is my rice-balls, and the leaf-plate, His True Name is my funeral rites. Here and there (in the next world) before death and after the Name is my only sustenance. Thy praise is my **Ganges** and **Banaras**, in which my soul bathes. Bathing will be true when day and night I am imbued with Thy love. Some rice-balls are rolled and offered to the forefathers and some to the Gods and the Brahmins eat them. But the rice-ball of His beneficence will never be exhausted.<sup>1</sup>

If a thief breaks a house and donates stolen goods in the name of his forbears, the stolen goods will be identified in the next world and his ancestors will be declared thieves. The hands of the broker will be cut off, this will be the judgement of Lord. Nanak ! A man gets hereafter what he earns with hard labour and gives.... Do not call them pure, who sit after washing their bodies. Pure are those, Nanak ! in whose hearts God is enshrined.<sup>2</sup>

He cleansed himself first and then sat in a clean square. A clean person put viands before him and none defiled them. Clean he began to eat them and finished with reci-

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1. Āsā 4. 2. 32

2. Var Asa S. 1. 2 P. 17

tation of slokas. But what he ate was thrown at a dirty place, who is to blame for it ? Corn is a god, water is a god, fire is a god and so is salt. The fifth god Ghee was added and the food became still purer. When it went into the stomach of the sinner, it was spat upon. The mouth which does not utter the Name and tastes delicacies without it, Nanak ! understand thus, that mouth is being spat upon.<sup>3</sup>

False inside with a show of piety outwards are hypocrites in this world. They may bathe at sixty-eight places of pilgrimage, their dirt will not be removed.<sup>4</sup>

If one believes in impurity by birth, then such impurity prevails every where. In dungcakes and firewood there are worms. All the grains of corn have life in them. Above all, water, which makes everything green, has life. How can one ward off impurity, when it has already entered his kitchen. Nanak ! impurity will not be removed this-wise, true knowledge will wash it away. Greed is the impurity of mind, falsehood is the impurity of the tongue. Impurity of the eyes is to look at the wealth and beauty of the wives of other people, when ears hear backbiting of others they become impure. Nanak ! souls of such people go to the City of Yama bound hand and foot. All thought of impurity (by birth or death) is superstition, those who observe it are on the wrong path. Birth and death are His decree, as He wills people come and go. Food and drink are all pure, being His gifts to men. Nanak ! the God-oriented who understands this, him the impurity does not touch.<sup>5</sup>

There is impurity in fire which when kindled burns up all

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3. Var Á-ã S. 1. 2. 3. P. 18

4. Var Asa S 1. P. 19

5. Ibid S. 2. P. 20



Creatures. Impurity<sup>6</sup>, persists in water, in desert and in all places. Nanak! We are born and die in impurity (it will be removed) when through Guru's Word we taste the flavour of God's Name.<sup>7</sup>

He visited many places of pilgrimage and boasted the more. He donned many garbs and tortured the body. Suffer O man! the punishment for thy own deeds. He did not eat corn and lost the taste, he underwent much pain because he loved another (not God). He does not wear clothes but is always angry. He adopted silence and thus wasted his life. How can he awaken from sleep without the Guru. He goes barefoot and is suffering for his past actions. He eats dirty food and puts ashes on his head. The blind fool has lost all self-respect. Without the Name he will find no haven. He lives in wilderness and in crematoriums. The blind man sees not the path. He will repent afterwards. He who meets the True Guru finds peace and enshrines the Name of God in his heart. But he alone gets this gift on whom He looks with grace. Untouched by hope and anxiety he destroys egoism through the Word<sup>8</sup>.

He performs **Sandhiya** and reads books to engage in wrangling, Simulating a pose of concentration like a heron he worships stones. In his mouth is falsehood, he avers iron to be an ornament. Thrice a day he recites **Gayatri**. A rosary round his neck and a mark on his forehead, he has two dhotis and a cloth to cover his temples. If thou thinkest

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6. **Sutak** : when in a Hindu household birth or death takes place, it is considered impure by Brahmins and they do not eat anything from that house till after a certain number of days some ceremonies are performed and it is made pure.

7. Asa Aṣṭ. 8.4

8. Var Asa S. 2. P. 9

these are godly acts know that this belief is baseless and the deeds will bear no fruit. Saith Nanak ! Meditate on Him with faith, but this way will not be found without the True Guru<sup>9</sup>.

Burn the tradition that makes me forget the Beloved. Nanak ! that love is only good which wins honour from the Lord.<sup>10</sup> They grip their noses with the thumb and the two fingers adjoining and say we have vision of all the three worlds. But the strangest thing is they cannot see what is behind their backs.<sup>11</sup> They are going to bathe at sacred places, with minds impure and bodies of thieves. By washing one part of dirt (i. e. bodily) will be removed but double that will stick to them (in the shape of mental vanity). Wash a gourd from outside, its inside will still contain unmixed bitter. Good men remain good without such ablutions but thieves inspite of them become worse thieves.<sup>12</sup>

Darkness disappears when a lamp is lit, so the reading of Vedas should destroy our evil understanding. When the sun rises moon becomes dim, with the light of knowledge ignorance is destroyed. But now the reading of the Vedas has become a worldly occupation. The Pundits read them and interpret them too, but without knowing the essence all waste their lives. Nanak only the God-oriented will cross the ocean of **Samsara**<sup>13</sup>

Those, whom the Guru meets know the way. Under Guru's instruction they discern His will (in all things). They do not count auspicious days nor ever they think of them.

9 Var Asa S. 2. P. 14

10. Var Wadhans. S. 2. P. 10

11. Dhanasri 2. 8

12. Var Suhi S. 1. P. 12

13. Var Suhi S. 1. P. 17



They believe that one God rules over all days. Do not tell lies. O Priest, tell the truth, when egoism is destroyed through the word one finds his true abode. Making astrological calculations he prepares an almanac. He reads it and informs others but himself does not know the Reality. Reflection on Guru's Word is above every thing. I will not talk of any thing else, all else is but dust. They wash, bathe and worship stones, without being dyed with the love of God they are nothing but impure. Subdue thy ego, God will meet thee with all other blessings. By repeating the Name of God, thy life will be emancipated and fulfil its purpose. Thou readest the Vedas not for reflection but for discussion. When thou thyself wilt drown how canst thou save thy ancestors. Rare is the man who feels the presence of the Supreme Being in all vessels. This understanding dawns on meeting the True Guru. By calculations the soul undergoes the Pain of doubt. Peace will come by taking refuge with the Guru. God has made me meet the Guru, this is the result of previous deeds. We can not find God without taking shelter with the Guru. We are misled by doubt and come and go. He who dies in sin, in whose heart abides not the Name and whose conduct is not based upon the Word will be taken bound to the door of Yama.

Some call themselves **Pandhas, Pundits** and **Misras** but facing-both-ways they do not reach His palace. Among millions rare is the great man who through Guru's grace has made the Name his sustenance. One Truth pervades good as well as bad, understand this, O gnostic ! through the support of the Guru. Rare is the God-oriented who knows only tha One. His comings and goings cease and he is absorbed in Him. Whose heart is full of one only, he is possessed of all virtues and his thoughts are true. He who acts as the



Guru will be merged in the True one through truth.<sup>14</sup>

When a Hindu comes to join the Hindu fold, they recite certain **mantras** and put a cotton thread round his neck. But after investiture if he commits evil deeds his washings and ablutions will stand him in no stead.

A Mohammedan praises his own creed, and says without believing in the great Prophet none will get any place (in His court). But very few follow the path indicated by him. None will enter paradise without good deeds. In the house of Jogis they point out the way and for that purpose they put rings in his ears. With rings in his ears he begins to roam from place to place. (He forgets) that the Creator pervades all places. All men are way-farers, when the writ comes, they will depart without delay. He who knows Him here will know Him after death. For the rest all boast of being a Hindu or Muslim is in vain. All will have to render account at His door. Without righteous deeds none will get salvation. Rare is the man who talks only of the Truth of all Truths. From him, Nanak, no questions will be asked hereafter.<sup>15</sup>

On a very wide cooking square of gold, with vessels of gold in it, with lines of silver all round and with water from the Ganges and fire kindled by rubbing together sticks of **arni** is prepared a dish of rice with milk. Even this will be of no account, O soul unless thou art soaked with the True Name. A man may possess manuscripts of the eighteen **Puranas**, and may recite by rote all the four Vedas, He may bathe on all the auspicious days in holy places and give in charity what his **Varaṇa** permits, day and night, he may stick to his vows and daily programme. He may be

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14. Ramkali Aṣṭ. 9 4.

15. Var Ramkali S. 2, P. 11.

a Qazi, a Mullah or a **Sheikh** or a **Jogi** or **jangam** in ochre-coloured robes. He may be a house-holder, duly performing the acts enjoined. Without divine knowledge all will be carried away bound hand and foot. All souls have to do what is writ in each case and decision will be taken on their deeds. It is ignorant fools who want to rule over others. Nanak ! seek the treasure-house of His praises.<sup>16</sup>

The Vedas proclaim what is sin and what is virtue, the seeds of hell and heaven. Whatever one sows will sprout and the soul will have to eat that. But gnosis sings the greatness of the Name, the truth of all truths. If one sows the truth, truth will sprout and he will get a place in His court. With the traders in Vedas, the stock-in-trade of divine knowledge can be only through His grace. Nanak, without this stock, none departs with profitable merchandise.<sup>17</sup>

### Against Charms

Cursed is the life of those who write the Name of God (on charms) and sell them. There is no place in the thrashing-floor for those whose crop has been laid waste. Those without truth and modesty will receive no approval hereafter. This cannot be called wisdom; their wisdom is lost in wrangling. By wisdom one can serve the Lord. By wisdom one can get honour. By wisdom one understands what he reads, by wisdom one practises charity. Says Nanak, this is the way, all other talk is devilish.<sup>18</sup>

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16. Basant 4. 3.

17. Var Sarang S. 2. P. 18

18. Var Sarang S. 1. P. 20



## RENUNCIATION OF WORLDLY ACTIVITY NOT NECESSARY

The Siddhas and Pirs serve adepts in Yoga to achieve miraculous powers. But the True Guru has instructed me not to forget the Name of One God. Why do Yogis, pleasure-seekers and **kaparias** roam from place to place? Why do not they reflect continuously on Guru's Word, the essence of all essences. The Pundits, the Pandhas and astrologers read the purāṇas daily. But they do not know the substance within, the Supreme Being hid in their heart. Some ascetics practise austerities in the woods, others live for ever on the banks of sacred rivers. If they do not know their selves under the influence of the quality of **Tamas**, why have they become **Udasis**. Some with an effort control their sexual instinct and are called celibates. But without Guru's Word they will not be rid of doubt and will come and go again and again. A house-holder, who serves the saints and has taken the path shown by the Guru firm in Name, charity and personal cleanliness, wakes up in devotion to God. From the Guru one knows the door to His abode and finds his true home. When one's mind is reconciled to the True one, Nanak, he will never forget the Name.<sup>1</sup>

What would I seek in a wood, when in my own home is a green forest. Through the Word instantaneously the soul will rest in its True Abode. Wherever I cast my eyes I

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1. Asa Aṣṭ 2. 3. 4. 5. 6. 7. 8. ; 14



see him, I know no other. By practising what the Guru ordains we discover His mansion<sup>2</sup> By contemplating truth light dawns, then amidst sensual pleasures one remains detached. Such is the greatness of the Guru that living with his wife and children one obtains salvation.<sup>3</sup> O ignorant soul, why are you vain? Why do you not enjoy the love of God in your heart? The Groom is near, O silly bride, what are you seeking outside.<sup>4</sup> One knows God when he meets the True Guru. He resigns himself to His will and recognises Him. Recognising Him he abides at the door of the True One. Through the Word His births and deaths cease. Knowing that everything belongs to Him, he remains detached. He dedicates his mind and body to Him, whose they are. Neither he comes nor he goes. He is merged in the Truth of all Truths.<sup>5</sup>

The self-oriented man in a huff leaves his own home and when in need looks to the homes of others. He gives up the duties of a house-holder, does not meet the True Guru and gets into a whirlpool of evil tendencies. He wanders from place to place, is tired of reading religious texts and his desire goes on increasing. In the mortal body he does not attend to the Word and fills his belly like a beast. Brother! a sannyasi should resort to this discipline. Through the Guru's Word he should fix his attention on the One, and imbued with the love of the Name rest satisfied. Dissolving ochre in water he dyed his clothes and donned the robes of a medicant. Tearing his clothes he made them into a patched-coat and took a wallet to collect money.

2. Ibid 1. 17

3. Dhanasari 2. 2. 4

4. Tilang 1. 4.

5. Bilawal Aṣṭ, 7, 8; 2.

Begging from door to door he sermonises to people, the dark-minded has lost all respect. He is guided by delusion, he does not attend to the Word, and gambles away his life. The fire (of desire) inside will not be quenched without the Guru, outside too, he has raised a fire to torture his body. Without serving the Guru, devotion will not be roused, how can he know self. By slandering others he is living in a hell, with total darkness inside, deluded he goes to sixty-eight places of pilgrimage, but how can the filth of sins be washed thus. Sifting ashes he has smeared his body with them but is looking to monetary offerings. He does not realise that one God pervades inside and outside, true words make him angry. He recites sacred texts but speaks falsehood, this is the conduct of one who is without a Guru. He does not contemplate the Name, how can he have peace, without Name how can he look graceful. Shaving his head he has tied round it matted hair, and feels pride in remaining silent. But his mind is fickle and runs in all the ten directions, and is not attached to the knowledge of self. Forsaking nectar he drinks poison, being mad after wealth. His past deeds cannot be effaced, he does not know God's will and so is engrossed in his beastly nature. In his hands is the begging bowl of a **kaparia** but his mind is full of desire. He left his own wife but overwhelmed by lust he is attached to others. He has made disciples but himself does not contemplate the Word, he is merely a wandering scamp. He has poison inside but outwardly he pretends that his doubts have been resolved, hence Yama will scoff at him. The true sannyasi is he, who serves the True Guru and destroys his ego. He asks not for food and raiment, and accepts whatever he gets unexpectedly. He does not boast, does not talk much, gathers the riches of forgiveness and burns

through the Name his lower nature. Blessed is the householder, sannyasi or Jogi who enshrines Lord's feet in his heart.<sup>6</sup>

Some wander about hungry and naked. Some die through obstinacy, but get no credit for it. They do not know what is good and what is bad, Reality is revealed through the practice of the Word. Some bathe at sacred places and do not eat corn. Some burn fires and torture their bodies. But there is no salvation without the Name of God, how can they get across.<sup>7</sup>

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6. Maru Aṣṭ. 1-7; 7

7. Maru Solhe 13. 14; 5



# DEATH

You will not call death bad, O men, if only one knew how to die. Serve your All-powerful Master so that your path may become easy to tread hereafter. You will be awarded with glory hereafter if you tread the path in peace. If you go with an offering (of self) you will be merged in truth and your faith will count. You will get a place in His palace, the Lord will be pleased with you and enjoy you in love. You will not call death bad, O men ! if only one knew how to die. Death is the right of brave people who die winning his approval. Those alone are to be called brave who are honoured in the True court. Those who die in faith are honoured in His court and will not suffer pain hereafter. They will get this reward when they contemplate One God, serving whom all fear runs away. They remain silent and do not shout aloud about their spiritual state, for God the All-knower knows all. Death is the right of the brave men who die winning His approval.<sup>1</sup>

Brother ! Everyone who is born shall have to depart, this world is a half-way-house. The True Lord has allotted sorrow and joy to everyone considering his past deeds. Sorrow and joy have been given according to the deeds of everyone and they last with the soul (in this life). A man should do what the Creator wills and do nothing else. He (God) is detached but the world is bound by the tasks assigned, he

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1. Wadhans Chhant 2, 3,; 2

gets men released by His will, One puts off till tomorrow what ought to be done today and death pounces upon him when still in the midst of sin through love of Duality.<sup>2</sup>

All will have to die, all will have to suffer separation. Go and ask the wise men, who will get united hereafter ? Those who have forgotten my Lord, will have to undergo immense suffering..... By building forts, large and small, on this earth many people have beaten their drums and gone. He puts strings even in the noses of those whom the sky even could not contain. Why eat sweets, soul, if thou knowest it will cause darting pain in the stomach.<sup>3</sup> Men came in this universe with death written in their fate but they make preparations to stay here for ever, though they see people departing, O Lord, and the blazing fire drawing nearer.<sup>4</sup>

Father and mother united to produce the body and the Creator wrote its destiny. He gave the gift of spirit to it and wrote that it should glorify the Creator. But under the influence of Maya it forgot what was to be done. O foolish soul, of what are you proud ? You will have to depart, that is His decree. Give up sensual pleasures so that you may get the peace of **Sahaj**. All have to give up their homes, none will remain here. We may cosume a portion and lay by the remainder if we were to return to this world (to claim it). To decorate the body a man wore silks and had many a command of his obeyed. He slept on a cosy bed. Why does he weep when death places its hand on him ? The household is a whirlpool. With stones of sins round our necks we can not swim out of it. But say Nanak ! if the soul boards the boat of

2. Wadhans alahinian 2. 4

3. Sorathi 3. 1.

4. Ramkali 3. 1.

fear of God (it is ferried across), though rare are the men who are blessed with this gift.<sup>5</sup> We came in this universe with death writ in our fate. We cannot stay here, we must depart for the other world. True is His will, men of truth go to His eternal city, and are blessed with the glory of meeting the True One.....Our stay in this temporary abode is for a short time. We pass our time in fun and live in darkness till the juggler (soul) finishing his play departs and raves as a man does in a dream.<sup>6</sup>

His gait has become ugly, feet and hands slip and skin of the body has shrivelled up. His eyes have become dim and ears deaf, but the self-oriented fellow knows not the Name. What hast thou gained by coming in this world, O blind man. Thou hast neither enshrined God in Thy heart nor served the Guru. Thou art departing having lost thy capital even<sup>7</sup>. Death does not ask for an auspicious day, nor it asks what lunar or solar day it is. Some are being treated harshly, others are being well-looked after. Some are leaving armies with their drums and beautiful mansions, Nanak, the heap of dust (the body) is again returning to dust. In food and drink, in fun and sleep death is forgotten. Forgetting the Lord life is ruined. Such a cursed life will not last.<sup>9</sup>

Affections are dead, love is dead, animosity and quarrels are dead. Colour has faded, beauty is gone and the body is rolling in pain. Whence did he come, where did he go, what was he not, what was he? The self-oriented talked a

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5. Maru 4. 2.

6. Maru Solhe 7. 9; 3.

7. Bhairo 1. 3. 4.

8. Var Sarang S. 1. P. 17

9. Malar 1. 1.



good deal and enjoyed sensual pleasures with enthusiasm. But, Nanak, without the True Name their honour is torn from head to foot.<sup>10</sup> They cry 'alas' 'alas' and bemoan the dead. They beat their cheeks and pluck their hair. But if they cherish the Name and practise it, Nanak will be a sacrifice unto them.<sup>11</sup>

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10. Var Malar S. 2. P 20.

11. Slok Varan Ton Vadhik 6.

## THE EGOTIST

What are the signs of the ill-fated brides. They wander helplessly having missed the groom, clad in dirty garments, such brides pass their night in anguish.<sup>1</sup> The body of the egotist is wholly wrapped in dust, he does not repeat the Name, practise charity or cleanliness. His mind is imbued with the transitory love of the world and is engaged in wrangling with men of God. Enticed by wealth day and night he waits for its arrival. He does not repeat the Name, he gulps this poison and dies, The dirty talk he loves, thinking such talk is for his good, and has not awakened to the Word. Not dyed with the love of God, not pierced by its flavour, the egotist has lost his honour. In the congregation of saints he has not tasted peace. His talk is insipid. He thinks his mind, body and wealth his own, knows not what happens at His door. Closing his eyes he walks in darkness, he sees not the door of His abode. In the court of Yama, bound hand and foot by his own sins he finds no resting place. He reaps what he sowed<sup>2</sup>.

Bronze shines brightly, but rub it and it makes your hands black. Washing will not rid it of its impurity even if it be washed a hundred times. Those alone are my friends who accompany me when I depart, and are seen standing where account is asked of my deeds. Buildings, pleasure-houses and palaces painted all over, will be of no use when they fall

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1. Siri Rag Ghar 3.; 7.

2. Sorathi 3. 3.

on account of their inside being empty. Herons have white robes and live in places of pilgrimage, but they strangle live fishes and eat them. They cannot be called white. My body is like the simbal tree, seeing which parrots are deceived. Its fruits are of no use to them, such are my qualities. The blind man has taken a load on his head but the path is very hilly. My eyes see not the way, how can I cross it. Thy services, good works and other worldly-wise acts are useless. Remember the Name, Nanak ! so that thou be freed from the bondage.<sup>3</sup> Those who wear white robes but have impure and hard hearts, in their mouths the Name doth not germinate. They are full of other thoughts. They are thieves. Those who never think of their source are beasts, are brutes.<sup>4</sup>

The egotist is misled by delusion. He has no idea of love. He will die in perplexity, broken in heart and body.<sup>5</sup> Just as iron is broken and refashioned in a smithy, similarly a materialist will wander in births and rebirths. Without realisation (of truth) all is misery-everything leads to pain, deluded by doubt the egotist comes and goes.<sup>6</sup>

I have bad manners, full of innumerable short-comings, how can I go to enjoy the love of the Groom. The brides there are one better than the other, who will mention my name? Friends who enjoy love of the Groom are happy as if blessed with the cool shade of a mango tree. Those qualities

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3. Suhi 3. 1. 2. This hymn was addressed to a Thug named Sajjan who had built two places of worship, one for Hindus and the other for Mohammadans. He served the visitors with diligence but killed them when they were asleep and looted their belongings.

4. Suhi Ašt 3. 1. 2.

5. Ibid 6. 3.

6. Ibid 1. 2. 4.



I do not possess, whom should I blame ? What qualities of Thine should I dilate upon, what name of Thine should I repeat ? I cannot thank Thee sufficiently even for one favour of Thine, even if I offer myself as a sacrifice for Thee a hundred times. Silver and gold, shining pearls and jewels were gifted to me by the Groom and I set my heart on them, mansions of earth, decorated by stones all this paraphernalia beguiled me and I did not sit near the Groom. (With the change of the season) the migratory birds are uttering their notes in the sky and my hair have turned grey. The bride is departing for her in-laws, what face will she show there ? I fell in deep sleep and the day has dawned I have lost my way. Parted from Thee, O my Groom, nothing but misery is left for me. Thou hast all the virtues and I have all the sins, Nanak has one prayer to offer. All the nights have been reserved for the fortunate brides, spare only one, one night for me the unfortunate one.<sup>7</sup>

In pitch dark nights white things retain their colour. White day may shine red hot, black things look black. Blind fools, devoid of wisdom exult in their dark intelligence. Without His grace, Nanak, they will never get honoured.<sup>8</sup> Thieves, adulterers, prostitutes and pimps keep their own company. Irreligious men befriend their own kind and dine together. They are not aware of God's praises, **Satan** always dwells in their hearts. 'An ass may be rubbed with sandal, even then he will roll in ashes. Nanak! with threads of falsehood, only the warp of falsehood can be had, and measuring such cloth one can only have a raiment of falsehood which will

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7. Suhi Kuchajji .

8. Var Suhi S. 2. P. 13

bring him no glory.<sup>9</sup>

Gnosis and meditation are the gifts of the Guru. True discipline results when the True one abides in the heart. The egotists indulge in mere talk, they do not practise what they say. Those who have missed the Name find no haven (of rest).<sup>10</sup> The misguided egotist will be under the thralldom of minions of death. He stares at other women, he will suffer a total loss. The egotist is wandering in the forest of delusion. By treading the evil path of repeating **mantras** in a crematorium,<sup>11</sup> he is being robbed. He does not attend to the Word, and is of evil tongue, and seeks peace by tasting worldly pleasures.<sup>12</sup>

The lotus flowers and the scum both grow in pure clean water. The lotuses and scum use water for their vital fluid, live in it, but lotus is not affected by the presence of the scum. O frog, thou canst never distinguish them. Thou eatest scum that grows on the surface of pure water but art ignorant of the nectar. Thou even livest in water, the bumble-bee doth not, but it ever hovereth over the lotus humming its praises. The lotus that blooms at night bows to the distant moon, on account of its intuition. Thou thinkest thyself cleverest of the living beings in water but thou canst not rise above thyself. Just as a tick sucketh blood out of the teats that contain nectar-like milk, sweet like sugar and honey. Fools live with learned men and hear expositions of the Vedas

9. Var Suhī S. I. P. 14

10. Bilawal Aṣṭ 3. 1

11. A certain sect of Yogins did this to have spirits of the dead under their control.

12. Ramkali Siddh goshtī 26.

and Śāstras, (but they do not derive any benefit from them). Just as a dog cannot straighten its crooked tail, canst not thou abandon thyself. The hypocrites do not propitiate the Name. But some fall at the feet of God. Thou wilt fulfil thy destiny, Nanak, by repeating the Name with thy tongue.<sup>13</sup>



# THE TENTH DOOR AND UNSTRUCK HARMONY

There are nine doors in the city of human body. The Creator has provided every individual with them. In the tenth door resides the wonderful **Puruṣa**. The Unknowable hath revealed himself to me of his own accord.

When Satguru meets one, he explains to him the meaning of death. Those who accept death live in a state of ecstasy. Giving up pride they find the Tenth door.<sup>2</sup> He who through Guru's instruction repeats the Name, becomes perfect. Inside him sounds the unstruck music.<sup>3</sup>

When a creeper of righteous deeds was reared it bore the fruit of God's Name. The sound uttered by the Immaculate One, who has no form or lines, produces unstruck music. He who knows it can discourse on it and drink the nectar. He who has drunk it has become intoxicated and his bonds and nooses are broken. His inner light is blended with His Light and he gives up the love of Mammon. In all lights I saw Thy image, and in all the worlds Thy power of illusion. In this world of struggle Thou sittest detached and showers Thy grace (on those) immersed in illusion. The (true) Yogi plays on the **Vina** of the Word in the vision of the Infinite Beauty. Nanak proclaims the thought that the Bridegroom is in love with unstruck music of the word.<sup>4</sup>

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1. Maru 4. 19

2. Gauri 1. 9.

3. Gauri Aṣṭ 2. 16

4. Asa 4. 8.

My soul is immersed in my beloved Ram-the precious jewel. The strains of unstruck melody are being produced. Immersed in His love the detached soul has found its abode in the state of thoughtlessness. The True Guru hath made me realise the Unknowable Primeval **Puruṣa** who is beyond all limits- my soul is absorbed in God whose seat on His throne is eternal. Nanak those immersed in the Name become detached and enjoy harmony of unstruck melodies.<sup>5</sup>





## **PART V**

# **A Dialogue Between Guru Nanak And The Siddhas**



## A DIALOGUE BETWEEN GURU NANAK AND THE SIDDHAS

Q. Who are you, what is your name, what is your creed, what is your purpose in (coming here). Tell the truth, we pray, we are a sacrifice unto the saints. Where is your seat, where do you live, O boy ? Whence have you come, where will you go, what is your way <sup>(2)</sup>.

A. Nanak answers, hear O **Vairagi**. I abide constantly in Him, who pervades all hearts and in the love of the True Guru I walk. By His command I have come. I always follow His will. In due course I have come here.<sup>(3)</sup> In everlasting God I abide and sit, this I have obtained through Guru's instruction. He who understands Guru's Word, knows his self and then merges in the Truth of all Truths <sup>(4)</sup>,

Avdhut Charpat asks : The ocean of the world is deemed impassable, how to get across it O Nanak ! give me your true thoughts about it.

A. Him, who himself questions and himself knows what answer can be given. Speak the truth, do you not consider your self having crossed it, why enter into discussion then ? Just as the lotus flower and the duck swimming in a river remain unaffected by water, so by keeping your attention fixed on the Word and repeating the Name this ocean of fear is crossed. With their thoughts fixed on one God, they live as if in a secluded place, amidst a sea of desires they remain desireless. Of Him who has realised the Unfathomable and Unknowable and makes others realise the Supreme Reality, Nanak is a slave <sup>(5)</sup>.



Yogi : Away from markets and thorough-fares we live among the shrubs and trees of forests. Eat for food roots and fruits and an Avdhut should always discourse on gnosis. Bathing in the sacred places peace is obtained and no dirt remains attached to the mind. Loharipa, the disciple of Gorakh says, this is the way to Yoga (7).

A. In markets and thorough-fares a man should remain alert and not let his mind run after other women. Without the support of the Name the mind finds no rest, nor its hunger (for worldly goods) is appeased. The Guru has shown me the shop, the city and the home, where I peacefully trade in truth. My sleep (of negligence) is broken and I eat little, and reflect on Reality, O Nanak (8).

Yogi :—put on the garb of the school of Yogeshwaras, in the shape of ear-rings, a wallet and a patched coat. Of the twelve sects adopt the one (Ai-Panth), of the six schools take to this path. Instruct your mind this wise O man, and you will not come in the womb again.

Guru Nanak speaks : the God-oriented will understand that this is how the way to Yoga is found. Wear the ear-rings of keeping your mind constantly fixed on the Word and thus destroy your egoism and mine-ness. Get rid of lust, anger and pride, this is made plain by Guru's Word. Let the thought 'that God pervades all' be your patched coat and wallet, thus Nanak ! the one God will save you. The Lord is True, His glory is everlasting. He testifies this teaching of the Guru to be pure. Let heart turned away from sensual pleasures be your bowl and adoption of the qualities of the five elements be your cap. Let your body be the prayercarpet of deer-skin and the disciplined mind the ropes round-loins and with charity, contentment and self-control cherish the Name through the Guru, Nanak (9. 10. 11).

Q. Who is concealed, who is liberated, who is united within and without. Who comes and who goes. Who pervades all the three worlds (12).

A. God is concealed in every vessel (body). The God-oriented is liberated, he is united within and without through the Word. The self-oriented dies and comes and goes again and again. The God-oriented merges in Truth, O Nanak ! (13)

Q. How (the soul) is bound and eaten up by the serpent (Maya). How has it lost, how will it regain. How it becomes pure, how it wanders in darkness. He who discloses these facts is our Guru (14).

A. (The soul) is bound by its evil inclinations and the serpent eats it. The self-oriented has lost, the God-oriented has gained. The darkness is removed on meeting the True Guru. Nanak ! he who obliterates his ego merges in God. Keep the mind constantly in the state of thoughtlessness. The swan (soul) will not fly nor will the body fall. If one knows that his true home is the cave of equipoise, then, Nanak, the Lord is pleased and he merges in the True one (15. 16).

Q. Why did you leave your home, O Udasi ! Why did you don this garb. What merchandise you trade in. How will you take across your followers (17).

A. I became an **Udasi** to seek the God-oriented. To have a vision of God I have donned this garb. I trade in the merchandise of truth. Nanak ! through the Guru a man will get across (18).

Q. How have you changed your life ? For what purpose have you attuned your mind. How have you destroyed your desire and expectation ? How have you found the



constant Light ? How can one chew iron without teeth. Nanak ! Give a true answer to all these questions <sup>(19)</sup>.

A. Being reborn to the True Guru my wanderings are over. By being imbued with the Everlasting this mind was stabilized. Through the Word I burnt my desires and hopes. Through the Guru I found the constant light. The iron can be chewed by warding off the influence of the three **Gunas**. Nanak ! The Emancipater (God) then emancipates one <sup>(20)</sup>.

Q. How did life begin ? of what creed is now the sway ? Who is your Guru ? Whose disciple are you ? What gospel keeps you detached ? Expound to us the gospel, how through the Word one is ferried across ?

A. Speaks Nanak : Listen to it now, O yogis. From air life begins. The creed of the True Guru has its sway now. The Word is my Guru, by keeping my attention glued to its vibrations I am its disciple. By attaching my self to the story of the Indescribable I remain detached. Nanak ! The sustainer of the universe, the Guru, exists through all the **Yugas**. He who reflects on the gospel of the Word gets rid of the fire of egoism through the Guru <sup>(43.44)</sup>.

Q. How can one chew iron with the teeth of wax ? What food will get one rid of pride ? A house of snow is enveloped by a covering of fire, which is the cave where one can stay undisturbed ? Whom should one consider pervading here and hereafter so as to merge in Him. Concentrating on what the mind gets absorbed in itself ? <sup>(45)</sup>.

A. One should destroy all egoistic tendencies and destroying otherness merge in the One. The world is hard for an ignorant self-oriented man. By practising the word one can chew this iron. When one realises One (God) within and without. Nanak ! by the Guru's will the fire is extinguished.



imbued with the fear of the True One, one should destroy his pride. By reflecting on the word he should realise the existence of One God all round. When True word abides in the heart, all disturbance in body and mind is destroyed and they are dyed in the love of God. The poisonous fires of lust and wrath are stilled by the grace of the loving God, (46. 47).

Q. How does the moon (of peace) cool the mind like snow ? How does the sun (of wisdom) blaze in its splendour ? How can one ward off the effects of time ? What wisdom will secure honour to the God-oriented ? Who is the warrior who destroys death ?

A. Nanak after reflection speaks these words. By uttering the Word the moon (of peace) shines with infinite light. When in the state of peace the Sun of knowledge dawns, darkness is removed. Regard pleasure and pain alike, with Name as your prop. Then God Himself will ferry you across. Through Guru's instruction the mind will merge in Truth. Then says Nanak, death will not consume you (48.49) .

Q. All talk of the State of thoughtlessness. But how can one get to this state for ever. What are they like who are **enrapport** with this state.

A. They are like Him, from whom they have emanated. They are neither born nor die, neither they come nor go, who, Nanak !, through the Guru have instructed their mind. Having thoroughly closed the nine apertures one should fully enter the tenth door. There strains of unstruck music are heard. (Those who go there) are enraptured with the True one. seeing Him face to face-The True one who fills all hearts. The secret teaching becomes manifest and, Nanak ! one can test the truth of it (52.53).

Q. Where is the abode of the Word, through which one swims across the sea of **samsara**. What supports the breath, that goes out up to ten fingers. How can the inner being that speaks and sports be controlled to realise the Unknowable.

A. Listen, O swami, Nanak utters the truth, how he instructed his own mind ! Through the Guru's Word one's attention is fixed on God and He through His grace unites him with Himself. God Himself is wise. He is farseeing, and one merges in Him through perfect good fortune. The ungraspable Word pervades all beings, wherever I cast my eyes I see it. Air resides in the Supreme Being, who is attributeless but has all powers. When He casts His look of grace the Word fills the heart and all doubts are removed. When the Name abides in the heart, mind and body become pure and speech too. Through the Word of the Guru, one swims across the ocean of **Samsara** and one realises the One here and hereafter. The Word reveals Him who has no distinguishing marks, colour or shade of **Maya** (illusion), Nanak ! The True God is the support of the breath that goes out up to ten fingers. When the God-oriented speaks he churns the Reality, for he knows Ungraspable and Infinite God. When one wards off the effect of the three modes, enshrines the Word in his heart, egoism in his mind is finished. When one knows that one God is within and without, the love of the Name of God is enshrined in his heart. When God makes him know he understands the real meaning of **Iḍa**, **Pingala** and **Sukhmana**. For the True God is above the three channels of breath and he is merged in Him through the Word of the Guru (58.59.60).

Q. Air is said to be the life of mind, what essence



does air eat ? What is the distinguishing mark of knowledge ? what is the practice of a Siddha ? O Avdhut.

A. Without the Word one gets not the essence, O Avdhut and the thirst of egoism is not quenched. Those imbued with the Word taste nectar and get satisfaction in God.

Q. What wisdom will stabilize the mind, what food will satiate it ?

A. From the True Guru one learns how to treat pleasure and pain alike and be not overwhelmed by death (61).

Q. When there was no heart or body where did the mind abide ? When the lotus of the naval held not the breath where did air reside. When there was no form or line to what did one attach himself through the Word. When there was no sepulchre of ovum and sperm the Supreme Being could not be evaluated. How can one know God, who has no colour, garb or form ?

A. Nanak ! those imbued with the Name realised the Truth of all Truths then as they do now. When there was no heart or body, O Avdhut, then the mind detached, abided in God. When there was no lotus of naval to hold it, then air abided in itself, without any attachment. When there was no form, line or species, then the True Word was with God. When there was no motion, skies or time, the Light of the Formless one pervaded all the three worlds. All colours, garbs and forms were in one God and wonderful Word alone was then. Without Truth none is pure, O Nanak ! but this story is too great for Words (67).



## KALIYUG WHAT IT MEANS

The same moon rises the same star stwinkle and the same sun burns hot. The earth is the same, the same air blows. The Yuga is not sitting in a particular place, it occupies the hearts of men. Give up the desire for life, because those who practise tyrrany are acceptable (to the powers that be) these are the signs of Kali. We do not hear of Kaliyug come to such and such country, nor do we hear that Yuga is sitting at some sacred place. It is nor where a benevolent man is excercising charity, nor it has built a palace for itself. If one practises charity he loses, the ascetics do not lead austere lives, if one cherishes the Name, he gets bad repute. These are the characteristics of the Kali-age. Ruin awaits local officers and they are afraid of their servants and when an officer is put in chains he will die at the hands of his servant.

Sing His praises, the Kali-age has come, justice of past three Yugas works not, if the Lord blesses you with virtues, you will get them. The Qazi has become black-hearted and gives debatable decisions. It is the time of Brahma's Atharv Veda, but singing His praises will find Him. What is the use of worship without faith, self-control without truth and sacred thread without continence. One may bathe, wash and wear sacred marks but without (Inner) purity there is no purification. In the Kali age the Quran and other semitic books are an authority. The age of Pundits with their books and Puranas is over. Nanak Even the Name of God is changed to Rahman, but know that the Creator of this Universe is One. Nanak ! by cherishing the Name greatness

is obtained, there is no action superior to it. If one has a thing at home and goes a begging from others, he is to blame for sure.<sup>1</sup>

The name of a beggar is Patshah (king) and the name of a fool is Pundit (learned man). A blind man is called an assayer, such is the talk going about. A mischievous man is named a chaudhari (the head man) and he maintains his office with lies. Nanak ! through the Guru one knows the discrimination excercised in the Kali age.<sup>2</sup>

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1. Ramkali Aṣṭ 1. to 8; 1.

2. Var Malar S. 1. P. 22.





**PART VI**  
**Contemporary Social and**  
**Political Conditions**



## CONTEMPORARY SOCIAL AND POLITICAL CONDITIONS

The Qazi tells lies and eats dirt. The Brahman slays life and performs ablutions. The ignorant Jogi knows not the way. All three are the cause of (social) downfall.<sup>1</sup> Khatris have given up their dharma (of defending the country) and have taken to the acquisition of the foreign tongue, (Persian). The whole population has become of one **varaṇa** (Śudras, having submitted to the foreign domination), the (**varaṇashram**) dharma is at a stand-still.<sup>2</sup>

The philanthropists practise charity gaining wealth through evil means. The religious teachers go from house to house to initiate disciples. The love between husband and wife depends upon his earnings. His presence or absence matters not. None follows the Śastras or the Vedas. They all worship themselves. The Qazi sits to dispense justice. He counts his rosary and repeats the Name of God. He takes bribes and decides against just rights. If one questions he quotes authorities. Their ears and hearts listen to what the Turks advise. They help in plundering of people and eat what they earn by informing against them. But by drawing a square (for cooking) they consider themselves pure. O ! look at these Hindus. The Jogis with matted locks and ashes rubbed on their bodies have become householders. Their off-spring surrounds them moaning. They achieved not the Jog and lost

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1. Dhanasri 2. 5.7.

2. Idid. 3. 3. 8



thy way. Why did they put ashes on their heads ? Nanak ! This is the sign of the Kali age. They interpret themselves their own sayings.<sup>3</sup>

The egotists read but do not understand the way. They do not know the Name and wander in superstition. They give evidence after receiving bribes, the noose of evil understanding is round their necks.<sup>4</sup> It is the turn of the Sheikhs now, the Primeval being is called Allah. Taxes are levied on the temples of gods. The ablution-pot, call to prayers, namaz and prayer-carpet are being praised, even God is being deemed of blue colour. In every house the residents are addressed as **mians**, even their speech is changed.<sup>5</sup>

The dog-faced Kali-age has come, carrion is deemed lawful food. Speaking falsehood they bark at each other, all thought of **Dharma** is finished. Living they are not honoured, when dead they will leave evil reputation. What is writ is happening, what the Creator wills befalls. Women have become ignorant, men prey on them. Good manners, self-control and purity have disappeared, ill-gotten food is being eaten. Modesty has shut itself in its own home, honour has also accompanied it. Nanak ! The True one is only True, do not search for another<sup>6</sup>.

Deer, falcons and local officials are considered well-trained, because they decoy their own species to the traps laid for them, but hereafter they will find no refuge. He alone is a learned and wise Pundit who practises the Name. A

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3. Var Ramkali S. 1. P. 11.

4. Maru Solhe 3. 12.

5. Basant Hindol Aṣṭ. 7. 1. 8.

6. Var S. I. 2. P. 14

tree can spread its shade only when its roots are firmly established in the earth. The Kings are tigers, the **Mukaddams** the dogs. They disturb people engaged in their peaceful avocations. The king's officials cause wounds with their nail scratches and the curs lick the blood and bile that trickle. But Lo ! where men are to be judged, these shameless fellows will not be trusted.<sup>7</sup>

With a sacred mark on the forehead, he wears an ochre-coloured **dhoti**. But with a knife in hand he butchers his own people. Wearing blue clothes he wins the approval of the officials and worships the **Purapas** with gifts from the **Malechhas**. He eats meat of a goat, at the time of slaughtering which words of a foreign tongue have been uttered, but permits not other man to enter his cooking square. Saying 'do not touch the square, do not touch the square otherwise my food will be polluted.' With bodies defiled they indulge in sinful deeds. With impure minds they rinse their mouths to be pure. Say Nanak ! Meditate on the Truth. purity will be attained, when Truth is obtained.<sup>8</sup>

### **Women are not low**

In a woman we are conceived, of a woman we are born. To a woman we are betrothed and married. Through a Woman new relationships are formed, the woman continues the race. When one woman dies we look for another, the woman carries on the tradition. Why to call her low, of whom are born men great and powerful. A woman is born of a woman, none is born without her. Nanak ! True God alone is independent of a woman.

Whichever mouth ever sings His praises is beautified with good luck and in that True Court such faces will shine.

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7. Var Malar. S. 2. P. 22.

8. Var Asa S. 2. P. 6.

All human beings call God their own, pick out those who are not His. All will have to account for the deeds they are performing, why pass our time in vanity when we are not to stay here for ever. We should not call anyone low, this lesson we should learn from our erudition. Do not enter into discussion with a fool.<sup>9</sup>

The Kali age is the knife, kings are butchers. The **dharma** has taken wings and flown away, in the dark night of falsehood the Moon of truth is invisible, one can not find her whereabouts. In this darkness I can not find the way and searching for one am perplexed. Performing deeds through egoism they weep in pain. How will the deliverance come, O Nanak<sup>10</sup> !

The king who is virtuous and keeps the fear of the elected representatives in mind stays on the throne<sup>11</sup>

Greed is the king, sin its minister and falsehood the local official. Lust is the assistant called for consultation and all sit together and take counsel. The ignorant ryots are blind, they satisfy the fire of their desire by bribes. The men of knowledge dance to the accompaniment of musical instruments, disguising themselves with various decorations. They sing loudly of the disputes and tales of warriors. The foolish men of learning love cleverness in debates and amassing of wealth. The men of religion publish their good deeds and thus hope to find the door of salvation. Those who call themselves celebrities do not know the way but give up their homes, all call themselves perfect, none owns any deficiency. But Nanak ! their worth will be known when

9. Ibid S. 2. P. 19

10. Var Majh S. 1. P. 16

11. Maru 1. 10.



they are measured, with the weight of faith put in the other scale.<sup>12</sup>

Thou art taxing the cow and the Brahman, the cow-dung will not save thee. Thou art wearing a dhoti, a rosary and a mark on thy forehead, but livest on the gifts of **malechhas**. Inside home thou performest Puja, outside thou readest their sacred books and hast adopted manners of the Turks. Give up this hypocrisy. By repeating the Name only thou wilt be saved. Man-eaters are performing Namaz. Those who wield the knife for them are wearing sacred threads, and the Brahmans partake of their feasts and blow the horn when it is over. They, too, feel happy at it. The capital is false, the trade is false, speaking falsehood they eat their food. Modesty and **dharmā** have struck their tents. Falsehood, Nanak, prevaieth everywhere.<sup>13</sup>

### The Guru's foresight

I proclaim the words that come to me from my Lord, O Lalo ! with a marriage party of sin, Babar is coming from Kabul in forced marches to demand the hand of the bride (that is to conquer India by force). Modesty and **Dharma** will both hide themselves, falsehood will strut about supreme. The authority of Muslim and Hindu priests will be at an end, the devil will be performing the marriage ceremonies. Muslim women reciting their sacred scriptures will call upon God in their distress. Count among them Hindu and the low-caste women also. The poems of murder will be sung and the saffron of

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12. Var Asa S. 2. P. 11.

13. Var Asa S. 1. P. 6.

This hymn was addressed to toll-gatherer who would not let a Brahman and his cow cross the bridge without paying the toll, but began to heaster his cooking square with the dung of the same cow.

blood will be sprinkled. Nanak sings the praises of God, proclaiming this decision of His, in this city of the corpses. He who has created the world and put it to several tasks is looking on sitting aside alone. The Lord is true, His justice is true, His decision will be based on truth. Bodies will be mangled into pieces and Hindustan will remember these Words. They will come in seventy-eight and go back in ninety-seven, one more brave man will rise to power. Whatever Nanak utters is true speech, he will proclaim truth when the time arrives.<sup>14</sup>

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14. Tilang 2. 3. 5.

## GURU'S ANGUISH ON SEEING INDIA OVERRUN

Khurasan was protected and Hindustan was terrorised. The Creator does not take the blame upon Himself. He sent the Mugal as the messenger of death. Didst Thou feel no compassion when the people wailed after much destruction? Thou art the same for all, O creator, if a powerful man attacks an equally powerful man then no one feels sad. But if a strong lion attacks a herd of cattle its master is to answer. The dogs (Lodhi kings) spoiled their jewel (of Hindustan) none will remember them after death. Thou Thyself joinest and Thou Thyself separatest, lo ! this is Thy greatness. If a man calls himself great and indulges in pleasures dear to his heart in the eyes of the Lord He is but a worm, nibbling corn.<sup>1</sup>

The ladies whose heads were adorned with tresses, with vermillion in the partings, are being shaved with shears and are dust-laden up to the necks. They lived in palaces, but now they are not getting a seat in public. Hail ! Hail ! to Thee, O Master ! none knoweth Thy limits, O Primeval Being. Thou watchest in various guises. When they were married, their charming grooms sat by their side. They were carried in palanquins inset with ivory, (Their mother-in-laws drank) water waved over their heads and fans studded with glass-pieces were in their hands. Lacs of congratulations were offered when they sat and lacs of

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1. Asa 3. 5. 39.



congratulations when they got up. Eating Coconuts and dates they shared beds with their grooms. Nooses are now round their necks, their pearl necklaces are snapped. Beauty and wealth, which were the harbingers of their enjoyments have now turned into enemies. Orders have been given to the soldiers, who are taking them along in dishonour. When it pleases Him, He bestows greatness, He punishes when He so desires. Had they thought of Him beforehand there would have been no cause for punishment. The kings lost themselves in luxury and revelry. Now that the writ of Baber prevails even princes do not get bread to eat. Some are losing the time of their prayers, others are missing their **Puja**. How can Hindu women bathe and anoint their foreheads with saffron marks without a plastered square. They never thought of Rama, now they can not call on **khuda** even. Some are returning to their homes and are getting together to enquire from one another how they had fared. Others are destined now to sit and weep over their misery. Whatever He wills, happens, Nanak ! What is man ?<sup>2</sup>

Where are those sports, stables and horses, where those drums and trumpets ? Where are sword-belts made of wool, where the red togas ? Where are those mirrors and foppish faces ? They are not seen here. This world is Thine, and Thou art its master. In a moment Thou canst establish and destroy and distribute wealth, as Thou likest. Where are those beautiful rest-houses. Where is the beauty lolling in bed, seeing whom sleep departed. Where are the betel leaves, betel-sellers and harems, all have vanished. For this wealth many people got ruined, this wealth led many a man astray. Without sins it can not be accumulated and it does not

accompany the dead. Whom the Creator leads astray, he is deprived of all goodness. When they heard that Baber was rushing on, millions of Pirs tried to restrain him by their spells. Sacred places of Hindus and Muslims were set on fire and princes cut into pieces rolled in dust. No Mugal was struck blind, no charm had its effect. Battle took place between the Mugals and the Pathans and swords were plied in that fight. They took aims and fired guns and the Indians attacked with elephants. Those whose letters were torn in His court<sup>3</sup> must die. Of Hindu and Muslim women, Bhatti and Thakur girls, some had their robes torn from head to foot, others lay in crematoriums. How did those whose husbands did not return home pass their night? To whom should we complain when the Creator Himself does this or makes others do it. Joys and sorrows come as Thou willest. There is none other to whom we may go wailing. The Commander manages all this under His order and is pleased. Nanak ! Every one gathers his portion according to his lot.<sup>4</sup>

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3. The letters that were sent to inform the relatives of the death of a person were torn at one corner.
  4. Asa Ašt. 7. 12.



## ERRATA

| No. | Page | Line             | Incorrect       | Correct              |
|-----|------|------------------|-----------------|----------------------|
| 1   | 8    | 3                | Samsare         | Samsara'             |
| 2   | 10   | 14               | his             | His                  |
| 3   | 13   | notes 60         | Siri P          | Siri Rag             |
| 4   | „    | „ 63             | Ash             | Aṣṭ                  |
| 5   | 14   | notes 66         | Sui             | Suhi                 |
| 6   | „    | „ 68             | Natha           | Nathas               |
| 7   | „    | „ „              | matsyendra      | Matsyendra           |
| 8   | 22   | Last line        | God enshrined   | God are enshrined    |
| 9   | 29   | 16               | god             | God                  |
| 10  | 35   | 14               | His             | his                  |
| 11  | 62   | 12               | dost            | doth                 |
| 12  | 76   | 19               | infinite        | Infinite             |
| 13  | 80   | 4                | fouud           | found                |
| 14  | 85   | 23               | pleasure-towers | pleasure-bowers      |
| 15  | 86   | 4                | , deep          | , full of deep       |
| 16  | 87   | 15               | pouud           | pound                |
| 17  | 136  | 12               | your            | four                 |
| 18  | 141  | last line        | uuder           | under                |
| 19  | 145  | 10               | he              | He                   |
| 20  | „    | 14               | man             | men                  |
| 21  | 156  | 2                | les             | lies,                |
| 22  | 157  | 14               | dalay           | delay                |
| 23  | 159  | Heading 2nd line |                 | Necessaay    Necessa |



